

# **Sikhism In The Service of Humanity**

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**Late. Prof. Harnam Dass**  
Edited by  
**Dr Amrit Kaur Raina**

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*by*  
**Late. Prof. Harnam Dass**

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## **A Profile**

Prof. Harnam Dass was born in the year 1905 in Daria Khan, Distt Mianwali (now in Pakistan) in a Sehajdhari Sikh family. His father Shri Tikan Ram was a poor farmer. His mother named Tulsi belonged to a Sikh family. The tradition of making the eldest son, a Keshdhari Sikh existed in their family. Accordingly they made their eldest son, a keshdhari Sikh and named him Tota Singh. Shri Harnam Dass's mother used to take him regularly to the Gurdwara while he was a kid. So love for the Sikh Gurus and Gurbani was ingrained in him from the very beginning. In introductory remarks to his first award winning story "An Ideal Sikh" Marguerate Allen, Editor, Sikh Review wrote, "His mother was a Sikh who took him regularly to the Gurdwara every morning and was mainly responsible for his present position and interest in Gurbani. He is thus a living example of what a mother can achieve in moulding the character of a child. He had wonderful memory and memorized the Japji while he was in the fifth class and the whole of Sukhmani before he passed his matriculation." (Marguerate Allen, Sikh Review, January 1956, P. 55).

He was a very precocious child. After passing middle class from his village school, "The rest of higher education he got by dint of his own labour. He took his M.A degree in Persian and Punjabi, M.O.L, Giani, B.T all through his own sustained efforts, a rare quality of perseverance and self-help. (Marguerate Allen, Sikh Review, January, 1956, P.55). He was the first person in his village to obtain the degree of M.A.

He was an ardent lover of the Sikh Gurus. According to him Guru Nanak came as a blessing of God in this world and illuminated the world through his revealed poetry i.e Gurbani. His love and devotion for the Gurus was the motivating force behind his writings. Bhai Dr

Harbans Lal in his article “I remember Sikh Scholar Prof. Harnam Dass writes ,” Prof Sahib was a Sikh intellectual who devoted his life time energy in disseminating the teachings of Guru Nanak. This vocation was his personal devotion to Gurmat and a commitment to be a leader in the field of Punjabi education. He served his mission until his retirement. Most of his interest lied in promoting Punjabi language and Sikhism. He served as Head of the Punjabi Deptt at S.D College, Ambala Cantt for seventeen years. He was the founder President of Punjabi Sahit Sabha in the college under whose auspices he organized literary functions and Gurburabs regularly. He rendered memorial service during those days to promote Punjabi, Punjabiya and Sikhism. He wrote on Sikhism in major Indian languages English, Punjabi, Urdu in popular style. He wrote in prose and poetry and those in all three languages. Because of his outstanding contribution to Sikhism my colleague Dr. Balkar Singh called Harnam Dass, a great and true scholar of Sikhism. “Though he was a Hindu, he was renowned as a Sikh Scholar in Ambala Cantt and was invited by the Gurdwaras on the occasion of Gurburabs to speak on the Gurus.

While working as a trained teacher and afterwards Headmaster he started writing in Urdu and thereafter in English and Punjabi. Here was a devotee paying his homage at the feet of the Gurus. He not only wrote on Gurbani, he lived Gurbani and implemented its teachings practically in life. The first words he uttered on getting up in the morning were, ‘Nanak Nam Chardi Kala tere bhane Sarbat ka bhalla.’ He repeated these words several times. He was an early riser and did Japa and Simran in the ambrosial hours of the morning. ‘Gurmukh Rom Rom Hari Dhiva’ is true of him. In the words of Kabir we can say that he worked with his hands and feet but his soul was always immersed in name meditation. In a letter to M.L. Peace he wrote, “I know the Japji, Sukhmani, Rehras, Kirtan Sohila and many other hymns of Gurbani by heart and recite them so often. The Gurbani especially the Japji and Sukhmani have been the songs of my life.(M.L. Peace, Another Star Has Set, Spokesman, April, 1971). Immersed in Nam Simran his soul poured out divine songs which are the spontaneous overflow of powerful

emotions. He wrote what he felt. He did not gather matter from here and there and then write. He laboured hard, made extensive study of Gurbani, thought, meditated and researched and then wrote. That is why he was widely acclaimed by the Sikh Scholars of his times and published in leading magazines like Sikh Review and Spokesman for years together. On the publication of his article, ‘The Divine Master and His Message, the Editors of Spokesman wrote, “We make no apology for inserting this longish article. The writer Prof. Harnam Dass knows more of Sikhism than most of the Sikhs do. The readers would find the contribution a veritable mine of priceless information.” (Guru Nanak Number 1953, Page.19).

The Editors of the Sikh Review Marguerate Allen and S. Saran Singh (IAS) did not lag behind in paying tribute to him. “Prof Harnam Dass has contributed several articles to the Sikh Review. His favourite subject is spirituality as interpreted by the Gurus and he does full justice to the subject. The Editors are proud to reproduce his first prize winning Story here. (Marguerate Allen, January, 56, Page 55)

Writing about his contribution to the Sikh Review in letters dated January 29<sup>th</sup>, 1994 and April, 2003, S.Saran Singh (IAS) wrote to Dr Amrit Kaur, your legendary father’s contributions should have been recognized long ago shortly after his demise when he was widely recognized for his profound scholarship and a scholar of Sikh lore. He has left pleasant memories both for his scholarship and devotion to moral values. His associations with the Sikh Review in its formative decades is greatly remembered.”

To pay homage to this great scholar of Sikhism on his demise, Spokesman published an article by Sh. M.L. Peace, “Another star has set.’ I studied the literary contributions from the pen of Prof. Harnam Dass with great interest. The more I read them, the greater grew my regards for the Prof’s high ability and his deep eradiation especially in the domain of religion. So I found him conversant with Hinduism, Islam, Christianity etc to a marvellous degree. This intensified my reverence for Professor Sahib so much that I felt the desire of putting his name in

“Pillars of Panth (under preparation) along with Principal Teja Singh, Chief Justice, Pepsu State, S. Sardul Singh Coveshar and many others.

Prof. Harnam Dass was a man of high character, fearless and truthful. His life was simple and pure. Love for God formed the Chief trait of his character and service of humanity was the sole aim of his earthly sojourn. He was not only literary genius of great caliber but a man of godly principles which urged him to hold a benevolent attitude towards each and all. He belonged to a poor family but achieved greatness due to his own hard labour and strong will power. ( M.L.Peace – Another Star Has Set, Spokesman, April, 1971).

He was a saintly person who believed in simple living and high thinking. He earned his livelihood through honest hard labour and out of that helped many of his relatives to get higher education. He neither smoked nor drank. That is why Giani Lal Singh called him Dharma incarnate and that his sweet fragrant memory would always be there. ‘Dr Kuldeep Singh Dheer writes in his article, ‘Prof. Harnam Dass, An unrecognized gem’ that his head bows before him with respect and reverence while remembering him.

In introduction of Gita Amrit, Dr. Man Mohan Sehgal writes that Prof. Harnam Dass was not only a literary genius but higher moral values like truthfulness, fearlessness meditation and service of society were the marked traits of his personality.

He was a man of optimistic nature and always remained in chardi kala. He faced the heavy odds of life bravely. For him life was a gift of God and it should be loved and appreciated . He was a self-respecting man and did not play second fiddle to any body. He lived a dignified life with head always held high. S. Hukam Singh (M.P) Editor Spokesman knew him well and had great respect for his writings but he never derived any personal benefit from him. For him writing work was his sewa for the betterment of society. He wrote for self-satisfaction and love of Sikh religion not caring for awards and prizes. Sewa and Simran were the pillars on which the edifice of his life was built. He was a gem of rarest ray serene.

He was a man of introvert nature and was always busy in reading and writing. Books were his best companions. He was a real Karmayogi in the words of Gita. He could get only four of his books published in his life time which are Sadachar da Marg, Jagdian Jotan, Amio Ras and Guru Nanak’s Philosophy of Divine Life. He has left about thirty manuscripts unpublished in English, Punjabi and Urdu out of these manuscripts four have been edited and got published by his daughter, Dr. Amrit Kaur. They are Japji Te Sadachar–da-Marg, Sadachar-da-Marg, Gita Amrit and Dhampad. Gita Amrit is the poetic translation in Punjabi of Sanskrit Gita. Dr. Man Mohan Sehgal compliments that this Amrit Gita in Punjabi verse is the precious treasure of Punjabi Literature of 20<sup>th</sup> century. Dhampad is the poetic translation of Pali Dhampad of Lord Buddha in Punjabi which has been published by Language Deptt. Punjab. Besides these seventy of his articles were published in Sikh Review and Spokesman. These articles are specimen of best class of English over which he had great command. According to Dr. Man Mohan Sehgal (introduction of Gita Amrit) these articles crossed The barriers of national level and were appreciated at International level by scholars of Spiritualism. Besides these articles he has translated the main Banis of Sri Guru Granth Sahib in English verse (unpublished).

Love for Sikhism and the Sikh Gurus made him to write on Gurbani throughout his life but Gita, Quran and Bible were also not out of his reach. One may call God by the name of Rama or Allah. It is one and the same thing. The Almighty God is gracious and compassionate and showers his love and grace on all. To remove the barriers of caste, creed and religion, he explored the beauty of various religions and brought out affinity among them. While he wrote five books on Japji in English, Punjabi and Urdu, he wrote four books on Gita in all these languages. He translated Quran in English and Urdu. His comparative study of various religions became the source of various illuminating articles like Sikhism and Buddhism, Sikhism and Jainism, Sikhism and Vedant, Sikhism and Islam and so on. “The Aryan ideal was not merely one of communion with God but also of communion with nature and

men. As the body is purified by water, so is the mind purified by truth and tapasaya. There is but one self and one life in all. Peace to all heavenly bodies. Peace to animals and plants. And may this peace be ours also. (Swami Dayanand and Message of Vedas). These lines from the above article bring out the similarity between Vedantic philosophy and Sikhism. Style is the man. The simplicity of his life, actions, thoughts and hard labour is reflected in his style of writing. He has full command over language and his ideas are lucidly and beautifully expressed. He has the power to explain complex ideas in simple language clearly “Name is the ambrosial essence of God. Hukam is its motive force. Truth is its light. Sabad is its colour and bloom. Dharma is its creative activity. Raza is its creative joy. Grace is its heavenly compassion. So to grasp name is to obtain real spiritualism and divine life (Guru Nanak’s Divine Philosophy).

In the aim of life according to Japji (unpublished manuscript) “The whole universe is the very manifestation of God’s hukam name or Sabad. It is grand shrine of God. Man is the most sacred temple of God. God’s name is engraved in his soul. He has come in the world to develop God’s beauties in his personality with him. God showers His grace on him who evolves Godly beauties in his life.”

To keep the flame of Sikhism burning in his home, he sowed the seed of Sikhism by making his eldest daughter a Sikh whom he got by the blessings of Guru Nanak after visiting Panja Sahib. According to Dr. Harbans Lal “Harnam Dass raised his daughter Amrit Kaur as a gift from Guru Nanak. Being a Sehajdhari Sikh he took his wife periodically to the Gurdawara Panja Sahib for prayers until she conceived the child. He named the child Amrit Kaur as a token of greatfulness at the feet of Guru Nanak. She has researched and published works on ‘Sikhism extensively. (I remember Sikh Scholar, Harnam Dass). That is why Dr. Harnam Singh Shan says that his greatest gift to Sikhism is his dear daughter Amrit Kaur. After Amrit Kaur he made his son a Keshdhari Sikh whom he named Amar Singh, a wonderful boy indeed. But as ill luck would have it, he lost him at the age of seven.

The scholars of his times Dr. Harbans Lal, Dr. Kirpal Singh Narang, Dr. Harnam Singh Shan, Dr. Surinder Singh Kohli, S. Kapur Singh, IAS, Dr. Taran Singh, Dr. Trilochan Singh, Dr. Gopal Singh, S. Hukam Singh (M.P), Dr. Man Mohan Sehgal, Dr. Jagjit Singh, Dr. R.L. Ahuja, S. Hari Singh Jachak, Ram Lal Rahi, S. Udham Singh Azad, all appreciated his research oriented deep study of Gurbani and his contribution to Sikhism. He breathed his last on 25<sup>th</sup> January, 1971 at Chandigarh. His last rites were performed by chanting the hymns of Gurbani and holding sehaj path of Sri Guru Granth Sahib. His bhog ceremony was largely attended by Sikh scholars like Dr. Harnam Singh Shan, Dr. Surinder Singh Kohli, Dr. Jagjit Singh, Prof. V.R Taneja, Dr. J.N. Joshi, S. Udham Singh Azad, S. Manmohan Singh, Dr. P.S. Chanana. They highlighted his contribution to Sikhism. Later on Dr. Gopal Singh and Dr. Trilochan Singh came to pay their homage to him.

Visualizing his life long hard labour, it is the cherished desire of his children and various other scholars that his illuminating articles should be published in book form. S. Ranjit Singh paying homage to this unsung scholar wrote in Sikh Review, May, 1971 “The advocates of comparative study of religion in general and lovers and followers of Sikhism in particular will do well to manage to get published over half a dozen good manuscripts left by this man of great piety.”

Dr. Kuldip Singh Dheer pleads for the publication of his articles in his article, “Prof. Harnam Dass, the unrecognized gem, some university, religious institute should publish his articles in original without any change so that they provide base to the future investigators and research scholars of comparative religion.

Punjabi University has taken the lead in getting written a monologue on Prof. Harnam Dass, Jiwan Te Rachna by his daughter Amrit Kaur which is being published shortly by the University. The book describes the details of his life, his published, unpublished books, his literary background, his philosophy of life and his contribution to Punjabi literature.

Amrit Kaur Raina (Dr)

## **The Divine Master and His Message**

*We make no apology for inserting this longish article. The writer Prof. Harnam Dass knows more of Sikhism than most of the Sikhs. The readers would find the contribution a veritable mine of priceless information.- Editor.*

In response to the wishes and prayers of the suffering humanity, Guru Nanak came to India at the time, when the land was steeped in darkness, ignorance, superstition, materialism and when the cruelty of foreign domination, and the native cowardice had reached their highest pitch. The situation was very discouraging and he drew a real picture of it when he said:

“The rulers are butchers and they have the knives of the iron age- oppression, cruelty and exploitation in their hands. The Dharma has taken wings and flown away. There is the dark night of false-hood prevailing everywhere but the moon of Truth is nowhere to be seen. There seems to be no way to get out of the darkness, but I am anxious to remove it.” (G.G.P. 145)

The baffling situation would have disheartened an ordinary man and he would have followed the path of escapism, fatalism, individualism and other worldliness, he would have sought refuge in jungles like the pseudo-vedantists and sanyasis of the time, but possessed of robust optimism and invincible spirit as Guru Nanak was, he set to work to improve the situation with a true missionary zeal. He was ordained by God for the fulfillment of a special mission, and that was to establish the kingdom of God on earth, and he proclaimed his mission with the beat of drum thus:

“Mere caste does not make one esteemed in the eyes of God. It is the Truth of one’s life which is tested in the Divine Court. If nations or individuals have the poison of evil in their hands, they are sure to die of it when they taste it. We are to establish the kingdom of God (Sache



ki Sarkar) on earth. The men who carry out the Divine Command become exalted and acceptable in the Divine Court. God has sent me into the world for the fulfillment of His order (Will or Law) and this Nanak, the beater of the Divine Drum declares it with the light of Atma.” (War Majh)

Guru Nanak possessed the virtues and beauties for the fulfillment of his mission. He was a practical man of creative action and a true servant of God. The whole of his life presents a noble example of Karam Yoga. He established a Sikh sangat of the seekers of truth and lovers of spiritual life. He awakened his country to a sense of responsibility. He effected reform in all spheres of life. He fought against religious fanaticism, political imperialism and economic exploitation. His poetic compositions contain spiritual treasure for humanity. He invented the beautiful Gurmukhi Script. He established Gurudwaras in India and abroad and put them in the charge of men of light and wisdom. He spent full twenty four years in his world-wide travels.

He founded towns like Kartarpur. He trained a batch of practical missionaries. To him right action was the main quality required for success in life. That is why he says:- “In the whole world nothing is given to man without deeds. No man can achieve salvation without deeds. Enlightenment comes in life through deeds alone.”

Guru Nanak was a great spiritual poet perhaps the greatest in the world from the view-point of optimistic creative and ecstatic mysticism and practical values of life. His poetry is a truly divinely inspired and immortal poetry of a God-filled poet, characterized by all the virtues and beauties which ideal Poetry must possess. He wrote divine Poetry because God himself was the poet in him. He gives proof of the fact when he says:- “O God my body, mind and soul are in reality Thine. Though art my very fount of life O Creator and Sustainer. Nanak the Poet declares the fact openly.” His main themes of Poetic compositions are God, Nature, Man, Life and Character. He wrote a vast number of Hymns most of whom are included in the Holy Granth. Out of his lengthy Poems. Japji Sahib is really an ecstatic song of the Soul. His “Asa-di-var is a song of profound spiritual lore. His Onkar is a sweet and charming psalm of devotion. And his “Sidh Gosti” is a composition

of deep Philosophy of Self Realization. His “Barah Mah” the “Vars of Majh” and “Tukhari” are also Divine compositions. As a poet Guru Nanak dwelt on Truth alone, that is why he said “The inkpot, the pen, the ink, the paper and the writer all are blissful who write of Truth and Truth alone.” He was undoubtedly a great maker of Punjabi Literature and surely he ushered in a flood of Divine Poetry in the Land of Five Rivers, so much so that his very name Nanak was used as their pen name by the other Gurus, except the 10th one.

Guru Nanak was a great Philosopher. He rationalized his teachings in a scientific way. He not only absorbed the eternal truths of life through Communion with God, nature, Men of wisdom and religious books, and developed them in his own way but also expressed them with the skill of an artist. His beautiful synthesis of all that was good in the East and West is a living proof of his philosophically enlightened mind. He believed that God was one, the source and goal of all creation, Truth, Beauty, Goodness, Creator, Immortal, Fearless, Self of all, Enlightener, Teacher and Fountain-Head of all virtues, beauties and powers and he alone was to be worshipped with all the might and main, heart and soul. He believed that nature and man were not only God’s own attributes, but his own manifestations.

His Philosophy was a philosophy of love of life and training of character. He says that life is a gift of God and body a divine temple so life must be lived in a spirit of devotion and dedication. He says that life is a golden chance for the development of character. He advises that one should be a seeker after Truth and should live in the world as the lotus flower lives in the water, and yet above it. His philosophy of life is a philosophy of flower. He taught this philosophy to the religious divines of Multan by putting a jasmine flower over the brimming cup of milk which they had brought, saying, “just as a flower is light, fragrant and useful and is welcomed in all places by all people, so is a Gurmukh the God Centered man. Just as the flower establishes a conscious relation with the Sun and absorbs his beauties; and then spreads fragrance in its environments so a Gurmukh serves the world being one with the Lord.”

The Guru used the current words of Hindu and Muslim Philosophy in a liberal, cosmic sense. The word “Hukam” to him was the will, the

Law, the Dharma and the very Nature of God which gave life to all. By “Raza” he meant the creative will of the Lord which manifested itself in all sciences, arts, inventions, discoveries and reforms. By “Nadar” he meant the Grace of the Lord and by “Karma” he meant the evolution of God in oneself. To him the meaning of “Vigas” was the blossoming and unfoldment of spirit in creative and progressive activities. He has used the simple word “Ghar” (House) in the sense of body, mind and soul as well as an ideal household because God is the real Dweller in them. To him the world is a play of separation and union and while actuated by ego, a soul is separated from God, by the realization of “Hukam” he is united with Him.

Guru Nanak was a great lover of Nature. He has given the highest conception of nature in his “Japji” and “Asa-di-var”. There he calls God as the dweller in nature and offers himself as a sacrifice to Him. To him nature was really God’s abode and his Divine Play. He calls Nature all-knowledge (Sarb vichar) and All Love (Sarb Piar). He spent most of his life in contact with nature with his personality fully attuned to it. He held communion with nature in the jungles, over mountains and hills and on the banks of rivers sitting by himself in fullest concentration. Most of his divine Poetry he composed on the bank of the river Ravi when he stayed at Kartarpur, literally “city of God.” And it was on the bank of the river (wein), near Sultanpur where he received the Divine call.

Guru Nanak was a spiritual Communist. He believed that all beings had equal claim on God, nature and humanity and so all should share their beauties, joys and wealth equally. He addressed every man as Brother and Friend and preached that the great religion of Yoga was to be in harmony with all. (Japji 28th). Even as a child he gave to the needy. His father gave him twenty rupees to strike a profitable bargain in business, but he gave the sum to the hungry. When he held charge of the storehouse of Nawab of Sultanpur, he gave all his savings to the poor. During his travels he distributed all he had to those in need. At Kartarpur he led the life of a farmer earning his living with honest labour and giving all his savings disinterestedly to the poor. The three great principles of his spiritual communism were “Kirat Karni” (

Earning one’s bread by the sweat of one’s brow), “Wand Chakhna” (Sharing one’s earnings with others) and “Nam Japna” (Concentrating one’s energies on the remembrance of God alone). He believed that the worship of mammon was the only idol-worship in the world. He declared that wealth could not be hoarded without practising evil. He made Sajjan Thag, Duni Chand, Khuda Bakash, Nur Shah, and Bhumia distribute their wealth among the poor and the needy. He proclaimed that the bread of Malik Bhago was full of poison because it was earned through the exploitation of the poor while the bread of Lalo, the labourer, was of nectar because it had been earned with honest labour. Guru Nanak’s ideology of communism was of firm belief in the oneness of God, Man and nature, non violence, respect for the individual and a practical life of Truth, Beauty and Goodness and it was free from violence, exploitation of individual for collectivism, the distinctions of capitalists and labourers, the qualities which are surely associated with the Communism of Marx. No song can be sweeter than the song which Guru Nanak sang about the spiritual communism:- “It behoves us, O Friend, to take out fragrance for perfuming our life from every pot of sweet scent we find. We should share our good things with others in a disinterested spirit, but we should not share our evils with others at all. Nor should we find fault with any one. Let us wear the beautiful garments of culture. Let us be fully prepared for the performance of our duty. Let us stick to our post of responsibility perseveringly and unflinchingly. Wherever we should go we should radiate goodness through our thoughts, words and deeds we should taste the nectar of life after having freed it from the poison of atheism. We should, O friend, certainly pick out the fragrance of life from every perfumed pot and make ourselves fragrant and sweet in all respects.” (G.G.P. 766)

Guru Nanak was a world teacher. He established a friendly relation with different countries, different races and different communities in his world-wide travels. He believed that the true teacher was one who united his pupils with bonds of friendship and fraternity, irrespective of caste and creed, race and place. He believed that the wise teacher was he who taught his pupils that God was their own-self living in their own bodies, minds and souls. He maintained that God was the

only primal Teacher in the world, but he manifested His Guruship through the agencies of the Universe, the eternal revelations, the great men, the Society as a whole and the “Simran”. Guru Nanak taught all people love of God, worship of Truth and selfless service of humanity. To the Hindu he said, “O brother wear the sacred thread of mercy, self control, purity, and truth and you will certainly become a real Hindu.” To the Muslim he said, “O Friend, give up your ego, know God as the Author of your life, offer the prayer of love, make Truth your teacher, and you will become a true Muslim and a blessing for the whole world.” To the Yogi he said, “Real yoga is to live in the world and be of God, to cultivate selfless love for all humanity and to lead the practical life of art, culture and citizenship.” According to Guru Nanak: a true Brahman is he who realizes God; a Khastri is he who performs heroic deeds of honour; a true householder is he who is the very embodiment of charity, purity and service.

Guru Nanak was an ideal patriot. He passionately loved India, especially the Punjab. For long 12 years he travelled throughout India, Burma and Kashmir giving his message of patriotism to all. It is a fact that though Guru Nanak was a Prophet of International sympathies, he was a true nationalist as well. He aimed at freeing India politically, religiously, socially and economically and at making it prosperous, progressive and godly. So as a true reformer and a typical soldier he waged a ceaseless war against capitalism, imperialism, exploitation, untouchability, casteism in whatever shape he found them. He gave equal status to woman, preached against the veil, brought her out of their four walls and exalted her as the mother of heroes and great men. He was surely a great supporter of women's cause and said openly, “in a society where there are women with good equalities (Bhaga rati char) and are admired and appreciated that society becomes honourable in the eyes of God.” He used the very names of Avatars as the names of God. He raised the fallen and tried to unite the Hindus and Muslims as brothers and set a practical example of making Bala a Hindu and Mardana a Muslim his lifelong comrades, who lived together, ate together, and worked together for a common cause. With a revolutionary spirit he proclaimed that all those customs should be burnt which stood

in the way of realization of Self and God. He strove for India's spiritual awakening and manliness. He believed that those who did not take interest in their own country were strangers in their own motherland (man pardesi je thie Sab des praiya).

Guru Nanak was imprisoned by Sikander Lodhi, Babar and Ruhilla Nawab because he criticized their Governments unflinchingly. He persuaded Babar to release the Indian Prisoners, give up wine and luxury, rehabilitate the people whom he had ruined and treat his subjects with justice – a great act of patriotism indeed. In his “Babarwani” he calls Babar a bridegroom who had come to India with a marriage party of sin and crime to take the Indian bride by force, irrespective of all sense of shame and honour and whose marriage ceremony was to be performed by Satan himself. He narrates the cruelties of Babar's troopers in touching, moving verses. In one of them he complains to God, “Indians have been subjected to such a great suffering that they are shedding tears of blood. O God, didst thou not melt to see the sad plight of theirs.” Guru Nanak even goes so far as to call the Pathans, the wretched dogs who did not defend the country from the onslaughts of Babar.

The extreme anguish felt by Guru Nanak is evident in the thoughts he expressed about the degenerated Kashtrias of the time. He said, “What a pity, these Kashtrias have given up their Dharma and have adopted foreign language and culture. All the Indian people have accepted the way of living of the foreign rulers. So the real state of our Dharma which aimed at producing specialized qualities of groups and classes has been altogether upset.”

It was out of fervent patriotism that Guru Nanak started the Sikh movement. It was the Sikh Gurus who did infinite work for the glory, greatness and independence of India. It was the Sikh movement which produced mighty soldiers and heroes like Banda Singh Bhahadur, Maharaja Ranjit Singh, Sardar Hari Singh Nalwa, Baba Phula Singh Akali and Sardar Sham Singh Atariwala, who established a free Government in the Punjab. It was the movement which produced innumerable martyrs who infused a new life in the Indian soul. How great was the awakening brought about by the Sikh Saints the Udisis, the Nirmalas, the Nihangs and the Akalis who moved in every nook

and corner of India for some centuries singing Guru Nanak's song of patriotism. Even in the present struggle for independence Sikhs made the greatest sacrifices and underwent the greatest sufferings. Baba Ram Singh, Sardar Bhagat Singh, have surely contributed much to India's glory. The Sikh movement has undoubtedly been the very embodiment of patriotism throughout its history and career and it was this movement which saved the Hindu race from extinction or being mostly absorbed by the foreign religion and culture. So to a dispassionate student of Indian History, patriot Guru Nanak the founder of the movement, was one of the greatest, if not the greatest of the liberators and saviours of India.

Guru Nanak was a great political leader. He had a great political insight and had a special programme of practical politics. He wanted to spiritualize politics because he believed that politics which was not supported by Dharma, became a thing of hypocrisy, falsehood, deception, exploitation, cruelty, injustice and fraud, and thus defeated the very aim of building a healthy society. Guru Nanak was of firm opinion that religion and Politics were the two hands of a living body and they could be a blessing only when they were joined together for a common cause of serving and uplifting humanity. Guru Hargobind, the sixth Guru, gave a practical shape to Guru Nanak's ideology, when he wore two swords representing religion and politics. Surely Guru Nanak maintained that Religion could not grow if it was not helped by the political power and politics would lose its very soul, if it lacked religion. He said in the "Asa-de-var".

"In an age bereft of religion the ruler is Greed, the minister is the Sin, Falsehood is the fashioner of coins, and Lust their Deputy. They sit together and chalk out their satanic

programme jointly. As regards the subjects, they have become lifeless under these rulers and are used as mere instruments for deeds of forced labour." He believed, "For the real uplift of the people only those rulers should sit on the throne who can worthily fill it. Real rulers are those who realize Truth; the rulers who have diseased tendencies and are slaves of land, money and otherworldly pleasures are not rulers at all. They are but the exploiters of people and they should never be

allowed to occupy the throne, if society is to be purified." Guru Nanak wanted the rulers to be governed by human values, behaving as true and selfless servants of people otherwise they would be fools (Hukam Karan Murakh Gavar). Guru Nanak wanted to establish God's kingdom on earth and he has depicted a true picture of the same in writings especially in 'Japji' whose main philosophy rests following the "Hukam of God." He says, "In the Divine Kingdom, the Emperor (Badshahi Badshah) is God Himself; the Flag is flag, of Nam (Nam Nashan); the rod of authority self reliance ("danda Partit"), the Weapon of fighting Divine Wisdom ("Ved Hatia"); the Mint True personality ("Sachi Taksal"); the storekeeper Mercy ("Daya Bhandaran"); the food knowledge ("Bhugat Gian"); the victory the Conquest of Mind ("Man jeete Jagjit"); the army - the force of Gurumukhs - the comrades of Lord Krishna Atma ("Gurumukh Sangi Krishna Murare"); the Palace the Abode of Atma ("Mahal") and occupant of Palace ("Mohalla") the Divine Guru and the form of Government-the Panch or spiritual democracy ("Panch Parvan"). Guru Nanak's conception of Panch Government-a word which stands both for to the chosen representatives as well as the social Group-is significant. He sings of 'Panch' in Japji thus, "Panch is the greatest form of Govt, because it is acceptable in the eyes of God. The Panchas look beautiful in the assembly of great men. The only guide of the Panchas is constant thought of God." The Panchas live honourably and beautifully in the region of Divine Dharma ("Dharma Khand"). God's flag flies in the divine kingdom of their souls because all their Karma is actuated by the Divine Grace." Guru Nanak was a great advocate of Dharma Yudh." In his "Onkar" (9) he says, "A true well wisher of humanity should cultivate love of God and develop self control; then he should enter the battle of life and fight pitched battles against evil." He has drawn an ideal picture of an ideal soldier in this Onkar (45). He says "A true soldier protects his homeland to deserve well-earned salary. He works for God and gets the real good. He frees his mind from selfishness greed and all other evils. He lives in the divine fort and is never defeated. He is a servant of God only and faces all troubles bravely. A soldier who loses his salary never mounts the throne of Atma." What a true picture of God's soldier! At one

place Guru Nanak says, “Death is the privilege of those who die for an approved cause.” Guru Gobind Singh created ideal soldiers – Khalsas, but it was Guru Nanak who has depicted their ideals in the Five Spiritual Realms or Khandas (Japji), especially in Karm-Khand– the Spiritual Residence of God filled heroes, warriors, devotees and Ideal women – Sitas of Divine Beauty. If we take out politics from Guru Nanak’s life and work, we not only do injustice to conception of “Panch” kingdom, advocacy of war of Dharma and his struggle for India’s political emancipation; but we are also unfair to the great work of other Gurus, especially Guru Arjan Dev, Guru Hargobind, Guru Teg Bahadur and Guru Gobind Singh who according to the need of the times waged an incessant and heroic war both violently and non-violently against political and religious imperialism, social injustice and economic exploitation and wanted to make India free in the real sense of word.

Guru Nanak was a great lover of man. In fact he was the very incarnation of humanity, as he possessed all the essential virtues of simplicity, fellow feeling, toleration, sweetness, courtesy service, love and moral courage in abundant measure. He was sincerest advocate of man’s rights. He sang of man’s greatness. He preached that we should see God in every man irrespective of his outward appearance. How touching and moving is his belief when he declares, “I have placed my head at the feet of the people. I have offered myself as a selfless sacrifice to them, simply because they are the very images of God to me.” I am a man of low caste. Nay, I am lowest of the low. I am a comrade and a friend of the depressed classes. I have nothing to do with the so called big men. Verily, God’s grace alights on those who raise up the fallen ones.” He protested against every cruelty and injustice that was perpetrated on the common man and said, “Those who suck the blood of men through exploitation, can never cultivate a pure heart where God dwells.” In Asa-di-var he dubs cruel exploiting rulers and religious leaders as man eaters and butchers of the world. He calls himself Nanak the man again and again. His religion was the religion of man. The word “Jan” which means man is innumerable used in his poetry. He says the man who realizes the will of God and sees one in all, he is the real man (Hukam pahchane so eka jane banda kahiae Soi).

Guru Nanak was a learned man and sage and a seer in the real sense. Many scholars like Chattar Dass and Dharm Dass came to him with the intention of vanquishing him but were conquered themselves. Many Mulas, Pandits, Yogis, Kazis and Naths held discussions with him but found him invincible. He was possessed of an unerring insight. His logic was infallible. Every verse of his immortal poetry speaks volumes for his great learning and native wit. References to all the schools of Philosophies found in his teachings are the positive proof of his vast knowledge.

His conception of education is also extremely high. He seems to be an educationist of the highest order. His views on education which are expressed in his “Patti”. “Onkar” and various other hymns sum up education as training for character and citizenship. He believed that education without “Dharma” was soulless education. He says, “thoughtful acquisition and application of knowledge consists in doing good to the people. An educated man who is a slave to avarice, greed and pride is a fool. An educated man is one who realizes Truth and on whose head flies the flag of God. We gain honour through the education which is learnt by attuning ourselves to God. We may read loads upon loads of books, but without God-realization they are mere boredom produced by ego. The curriculum of our education should be based on truth. We should gain education with a mind full of truth. While acquiring education we should aim at knowing ourselves, the realization of our Atma. Verily, he is the educated man, the scholar, the seer, who has the garland of “Ram Nam” round his neck.” He called God a “Child” because he is the source of all child like virtues. But educationally this definition is very important because in education it is respect for the child’s personality that counts most.

As an Educationist he was a practical character builder as well. He called his followers Sikhs because he wanted to give them training in divine discipline which could only be developed by complete surrender to the Divine Will, “Hukam.” He declared, “Truth is high but higher still is truthful living.” By character-development he meant self realization and self-manifestation. His “Japji” is surely the best and the sublimest versified essay about character building. He gives the

character he aims at the name of “Nam Achar” or “Sabad Achar” and means by it the development of God in man, the evolution of universality in individuality. In the same light he calls his religion “Nam Dharam” or Religion of Nam because it is based on ‘Nam’ and aims at the realization of God. And ‘Name’ to him is the “Source of light and joy; creative life- force; Beauty; Truth; Universality of God; and his self – “Atma”. According to him it is only the Gurmukh who can realize “Sabad Achar” or Divine Character (Gurmukh Pave Sabad Achar). Guru Nanak had the education of the individual as well as of the nation in view. He made his successor Guru Angad Dev pass through the hardest discipline to be worthy of acceptance by him.

Guru Nanak was a man of balanced personality. He possessed a highly developed body, mind and soul. He had all the four qualities of wisdom, devotion, karma and Yoga in the highest degree. He was a model of Truth, Beauty and Goodness. He was a Master-Mind-a Master-Artist-a “Dharm Aytar.” He was a cheerful humorist and looked upon humour as the very essence and soul of morality. He was always full of smiles and radiated Divine Sunshine. At one time he practised austerities of a very hard type and led a complete life of “Simran” and discipline. He was a perfect Yogi. He had established the completest harmony with God, Man and Nature. He was surely the greatest saint of the world and the greatest devotee of God. He was an ideal player and took part in the game of life in the spirit of a hero. Yoga was real sportsmanship to him. He says in “Sidhgosti” that the world was a divine play but it could only be realized by a “Gurmukh”. He was full of enthusiasm, and boundless zeal for creative work. He was revolutionary who brought in India an altogether new outlook on life which aimed at taking out of the old ruts. He was a great optimist. He believed that there was nothing bad in the world. Every thing was permeated by Divine presence. God was all Grace and wanted his sons to enjoy life to the best of their capacity. Evil to him was a necessary condition for the growth of virtue in the world. So its meaning should be understood. Guru Nanak was an Ideal Artist, and his art found a beautiful outlet, not only in his own Divine personality but also in his poetry, in his religious movement and in his ideals. He was a real

Gurmukh and the ideal picture of Gurmukh which he has drawn in “Sidhgosti” is but a picture of himself, otherwise he could not have drawn it. Guru Nanak was a Divine bard. Throughout his life he went on singing the Song of “Nam”. His songs are perfect because God was the singer in him. His songs are really full of ambrosial divine music, “Nad” and “Kirtan”. They had the desired effect of moving not only men but also animals, birds and insects, when they were echoed to the accompaniment of the rabab of Mardana, the rabab player. In fact Guru Nanak, the World-Victor conquered the world through his Divine songs. He poured a flood of songs in his Gurudwaras which is permanently being sung by his disciples.

Guru Nanak was a divine Messenger. His message was the message of universal love, knowledge, Divine “Hukam”, Selfless and creative devotion disinterested “Karmas”, unalloyed peace and joy, spiritual communism, fatherhood of God and brotherhood of man. To him sweetness and humility was the essence of all virtues; pure joy coupled with Divine Grace 36 Nectars; Service in the world the surest means of getting an honourable seat in the Divine court and honour of life the most costly certificate of God’s approval. He was sent by God as a true prophet. He developed God in his mind and received direct revelation from Him. He lived a life of eternal communion with Him, that is why he sang so sublimely: “O Lalo, I give the message to the world, as I receive it from the Master.” “The revealed education of God is nectar. I have become exalted and approved through this nectar. One who is beloved of God would not care for so-called paradise.”

My mind is a temple. I have put on the garb of a free man. I am ever living in the sacred temple of Atma that is in me. The Infinite soul is the dweller in my life’s shrine. I am eternally free from the cycle of birth and death. All that is the light of God, the immaculate Reality. I sing “Sohamn” (I am He) and there is no doubt about it. Surely my teacher is God, the ultimate Reality Himself.” “I am a Divine bard. I was out of work but now God has employed me in the performance of a useful deed. Day and night I receive instructions from the Master. The Master called me into His true Palace. He gave me the Robe of Divine Honour and Appreciation. He gave me the true food of “Nam”

the Nectar. Those who use this Nectar to their hearts content, through the Guru's guidance, achieve eternal peace and happiness. I, God's bard, am spreading the Divine message continually by playing on the musical instrument of spiritual realization. I have surely become one with the Master through singing of Truth."

God showered His Grace on me and I found my real home. There heavenly maids arranged the wedding of my Soul with the Master. O You, my friends, sing you the song of my Divine marriage, as the Husband who is the very soul of the Universe has come into my abode to own me as His Beloved. My marriage was celebrated in the Divine Temple. I realized the Truth when the Husband gave me His "Darshan". I gave up ego and seated the Husband in my heart as the Doer. Now the pervading light of my soul is pervading the three worlds."

Such was Guru Nanak, the Divine Master the sweetest and the humblest Nanak, cultured Nanak, the teacher, friend, brother and comrade of all; who came into the world to establish the kingdom of God and who is eternally inviting all to join in his sport or play the sport of love with the song. "O Friends, if you would play the sport of love, then enter my lane with complete self surrender and self-sacrifice, carrying your heads on the palms of your hands and with the conscious and firm belief that you have to follow this path of love without any mercenary calculation, hesitation, fear or reservation unconditionally and selflessly." (G.G.P. 1412)

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## **The Aim of Human Life**

God is all- truth, all-beauty, all-energy, and all joy. He is practically living a cosmic life in the temple of the universe, which is but His own creation. He has unlimited powers, qualities and virtues which He cannot keep hidden, undeveloped and un-enjoyed. Therefore, He manifests them in His creation through His grace and hukam; and evolves them and enjoys them. This is His self-manifestation and self-realization. This is His aim of life. Guru Nanak has expressed this idea in the second part of stanza 36 of the Japji quite clearly:

God the formless lives in the region of truth.  
He creates His manifestation continually;  
Blossoms it through His grace;  
Sees it and enjoys it.  
In His manifestation there are continents, realms and universes;  
Which are beyond limit and description.  
In His creation there are forms of worlds upon worlds;  
All work of His creation is going on in accordance with His hukam,  
He does the work through His wisdom;  
Sees it and feels blossomed,  
But it is very difficult, O Nanak, to tell the Reality.

Surely God is staging the drama of disintegration and union (viyog and sanjog) in His creation. All creatures have come into existence from Him and are sustained by Him. They are all going towards Him in response to His call of reunion. He is evolving human individualities to see His own vision through their properly developed perfect units and to enjoy this process.

Desire for His union has certainly been implanted in every heart. So all desire to get eternal life, energy, light and joy, which means that all want to realize Him who is the very source, origin and ultimate goal

of all virtues and beauties. He is really the 'self' of all. So His realization and manifestation is the only object of all human beings individually as well as collectively.

In the gurbani, the aim of human life, which is but God-realization and God-manifestation, has been expressed through various terms and phrases. But they all point to one reality of Name-enlightenment through simran and its expression in disinterested service.

### **Fountain-head of Virtue**

Truth is the fountain-head of all virtues. It is brahm gyan and self knowledge in essence. To attain it is to realize oneness with God in faith, wisdom, love, energy, and action; to be imbued with the colours of the divine spring (sach rate tin sad basant); to get enlightenment of life through simran (sach simrie hove pargas); to be well established in universal dharma (eko dharm dirhe sach koe) and to take up abode in the shrine of atma (sac tan par Janie jan atam tirath kare nivas).

Name is in reality truth in action; so it is defined as sat-nam. God lives in the region of Truth (sach khand vase nirankar) so to fill life with truth is to become the abode of God and to feel and enjoy life consciously in the real sense. Guru Nanak in the very first stanza of the Japji says that it is quite obviously our aim to become seers of truth; but we can realize it only if we follow the hukam of God, the Master of creative joy (raza) in the light of our inner conscience and thus remove the ego which stands as a wall between Him and us.

### **Devotion**

Divine devotion makes life really purposeful because it obtains nourishment from meditation and the contemplation of the divine Name. The Sukhmani says of bhagti: 'Verily, it is with the attitude of divine devotion that we can cross the ocean of life. surely our life will be reduced to ashes of materialism without it.'

According to the Japji, to practise divine devotion is to obtain the eternal spring of life (vigas) through dedication to the divine Name; to develop virtues of art, knowledge and right thinking; to set up God in mind and perform acts of joy. Therefore, without divine devotion, life is of no use at all. Guru Amar Das says in the Sri Rag:

O Brother your life in the world is in vain  
If you are devoid of Godly devotion;  
And have not served the perfect Master.( G.G.P.32)

### **Spiritual Trade**

To live with the right objective is to trade in the divine virtues of wisdom, love, beauty, discipline, purity, truth, sportsmanship, humour, righteousness and right action. Guru Nanak explicitly expresses the idea in the 26th stanza of the Japji:

Priceless are the virtues of God,  
And priceless is the act of dealing in them.  
Priceless are the divine traders;  
And priceless are the depositors of the divine beauties in the store of life.  
Priceless are those who come into the world to commerce in Godly qualities,  
And priceless are those who carry them along with them after death,  
Priceless are those who establish harmony with divine attributes,  
And priceless are those who become one with them in all respects.(G.G.P.5)

In the Sukhmani, Guru Arjan Dev calls this spiritual trade as vakhar, and gives it the name of Ram Nam:

The merchandise for which you came into the world to deal in  
Is Ram Nam indeed;  
Which is but found in house of the saints. (G.G. P 283)

Lah, or spiritual gain, is another word which has been used in the gurbani for this spiritual trade. The lah means in essence the evolution of divine character, or yoga, in life, because it aims at the development of divine 'doership' in life. Verily, life is futile without the acquisition of this lah. So says the Guru:



O Man you have come into the world to acquire spiritual gain of character.

But it is a pity that you are indulging in the vanities of materialism at the cost of so much valuable time.

### **Divine Harmony**

Ban-ana is the term used in the gurbani for establishing harmony with God, nature, and man. This harmony in reality is the evolution of universal friendship, co-operation, synthesis and fellow-feeling in mind, and its outward expression and linking one's individual self with the universal self in complete oneness and integrity. This harmony gives one the highest status of life, because it is the result of following God's hukam and raza. So it falls to the lot of God's true servants alone. The Sukhmani says:

The servant of God establishes harmony with Him through disinterested service,

And thus, through realization of His hukam, attains the highest evolution of life.( G.G. P. 286)

### **Purpose of Education**

Education is practical training in character building; so it alone makes life rich, prosperous and enjoyable. But education to be worth its name must be based on values of divine Name. Guru Nanak says in the Onkar: parhie sabad so sar, 'we should study the God's name because that is the true essence of life.' According to the Guru the real aim of man's creation is to dedicate himself to God's name alone because that alone will make his life full of meaning. Aio padhan sunan gurbani.

Surely this alone is the aim of man's life

That he should devote himself to God's revealed Name

And study it by practical character building.

### **Grace-inspired Action**

God has sent man into the world to achieve the destiny of character development through assimilation of His hukam (furmani hai kar khasam pathaia). Right action alone is the real proof of genuine belief

in God (karam sachā nisan). No one can cross the ocean of life without right action (karni bajhon tare nakoe). But action to be real must be endowed with God's grace. Guru Nanak says in the 38th stanza of the Japji, which is about character building, that human destiny can be realized through both action and grace and that when God showers His grace on us we acquire the full bloom of life, Nanak nadiri nadar nihal. The Guru also says emphatically in the 8th stanza of the Japji that a man without approval of the divine grace has no spiritual significance at all even though he may possess life for 40 ages and has a reputation and prosperity as longer as the expanse of the whole world.

To set up God in the mind is to evolve real character and to enjoy doing so. Surely he alone enjoys true life in whose mind God lives (so jivia jis man vasia soi). To establish God in the mind is to fill the three aspects of mind-intellect, emotion and will-power with unlimited knowledge, love and energy of God. So according to Guru Arjan Dev to set up God in the mind is to taste the nectar of life ( Ram Nam Hari Amrit Bani).( M 8 - P.185)

### **True Status of Life**

All life, whether it is manifest, unmanifest or transcendental is God's own life and He alone is living and enjoying it. So to be in tune with Him in all oneness, harmony, consciousness, joy, and creative action is to live, fructify and enjoy life in the real sense. The attainment of this true status of life is called the acquirement of jivan padvi in the gurbani, and this is the result of adoption of God's will, realization of His name and recognition of the oneness of the Godhead practically. (jivan padvi har ka naon gur ke bhane jo chale tin jivan padvi pahi // Nanak soi jiviya jin ek pachata).

To achieve jivan padvi has also been mentioned in the gurbani as the transcending of three modes of matter and occupying of the fourth stage of natural spontaneity, sahej avastha; which only a liberated soul of cosmic vision can enjoy. Guru Arjan Dev says in the Bawan Akhri:

One who realizes the nectar of atma through having enjoyed the love of God in a state of spontaneity;  
He is blissful eternally indeed;

And his advent in the world, too, is approvable in God's eyes.  
(G.G. P. 252)

### **God's Vision**

To advance more and more in beautiful living, to evolve insight, intuition, reasoning faculty and power of observation continually in a refined manner through constant meditation and right conduct of life, and to gain more and more in divine enlightenment has been described in the gurbani to get God's vision, or darsan. This darsan makes life suphal phala, or rich in fructification and blossoming of divine virtues. But simran or life of at-one-ment with God through contemplation, purity, and selfless service alone is responsible for endowing us with this divine bloom of Spirit (prabh ke simran suphal phala).

### **Establishment of God's Kingdom**

In an inspired song of Rag Majh, in which Guru Nanak declared his mission of life quite vividly, he says that our aim of life is to establish the kingdom of God eternally in the world (sache ke sarkar jug jug Janie). But this kingdom of God according to him can be established internally and externally through the assimilation of God's hukam and the fixation of His name in individual and collective life.

To make life perfect is surely our chief objective. Individually, this perfection means to merge the ego into the divine will by following God's dharma; to link ourselves with the universal source of life physically, mentally, and spiritually through the fullest awakening of the intuitive faculty and to merge ourselves in His oneness. And collectively it means to convert the earth into heaven through the adoption of divine values on a universal scale. The perfect man is surely the most successful man. Guru Nanak speaks of him thus:

Who is really perfect.  
Verily a perfect man occupies the throne of atma;  
Has beautiful realms of personality;  
And practices desirelessness in desirousness.

In the gurbani, the divine Name has been defined at length. Briefly speaking it is His Ownself, His inner essence and nectar. It blooms in

the form of divine blossoms, beauties and virtues. So its realization has been recognized as the chief aim of life. (gur parsad jin paya nam Nanak aya so parvan):

Verily, one who has realized God's name through the Guru's grace,  
He is really a great man;  
And his coming into the world is surely successful. (G.G.P 1145)

### **Blessings from God's Name**

The store home of all virtues and powers is God's name which gives us charpadarth, four substances; religion, prosperity, satisfaction of desires and salvation. It blesses us with four blisses of life; emancipation, art of life, satisfaction and joy. It endows one with the victory and honour of life and makes us cross the ocean of life with laurels of divinity. The realization of God's name alone blossoms into truth, divine devotion, enlightened character, divine union, divine harmony, true education, self-mastery, action inspired by grace of indwelling God, acquisition of truth, status of life, attainment of divine vision, God's sovereignty, and perfection. It alone bestows on us sahej pad, or state of divine spontaneity, turiya pad, or state of immaculate reality, and amar pad, or state of eternal immortality. It helps us not only to resist evil and sorrow successfully, but also enables us to sublimate them in virtue and joy. It helps us to convert our life into a veritable paradise. It makes us feed on the milk and honey of spiritualism. It makes us possess the virtues of chivalry, fearlessness, attraction, non-attachment, peace and glory as a matter of course. Guru Arjan Dev speaks in the Sukhmani about this fact so well:

Certainly without Name-realization all other achievements are false.  
Verily, practice of Name simran alone can make life successful.  
O man, nothing is of value to you expect Name realization.  
Rest assured that you can achieve the real evolution of life through Name-enlightenment alone.

In a divine song of Rag Asa which is included in Rahras, or evening prayer of the Sikhs, Guru Arjan Dev has unambiguously announced the fact that Name-realization alone is the aim of human life:

O man, you have been given the human life,  
Which is God's sacred temple;  
As a chance for God-realization.  
All other deeds except this are of no use to you at all.  
Join the assembly of the saints;  
And get hold of the Absolute Name,  
Apply yourself to perform the duty of crossing the ocean of life.  
Life is certainly wasted through love of materialism.  
You cannot realize God unless you practice dharma – (which consists of Name mediation, austerity and discipline)  
And put the ideals of the saint into practice.  
So Nanak says to you, pray to God for His guidance thus – O God we are small as regards our deeds of life;  
But since we have taken refuge in Thee so safeguard our honour,  
O Lord. (G.G P.378)

Guru Arjan Dev realized God's Name in all its perfection. He has spoken in many inspired songs of the Guru Granth Sahib about his experience of Name realization. Here is one of them:

I have certainly found the divine Ruby,  
The Godly gem of the Name in my own mind.  
So my body and mind both have become blissful,  
And my whole personality has been identified with the Master light.  
Verily, I have satisfied my hunger and desire of life;  
And transcended all worries of existence.  
The Perfect Teacher has certainly enriched my fortune.  
So I have conquered my mind and thus secured the essence of life in the world.  
I have found complete peace and satisfaction within my own heart.

I cannot any longer deviate from the right path.  
The True Master has given me the inexhaustible treasure of divine Name,  
Which is permanently above loss and termination.  
Listen to this wonderful song of my spiritual experience.  
The Guru has given me the ambrosial vision of Name.  
When I threw off the veil of ego,  
I met the Master;  
And became free from all sorts of egoistic jealousy.  
This marvellous experience of Name the nectar  
Cannot be described at all.  
He alone knows it who tastes it practically.  
Nanak says that he has bloomed his life spiritually through adoption of truth;  
So the Guru has placed the perfect treasure of divine Name in his mind. (G.G.P 101)

### **Obstacle of Ego**

Human life is limitlessly sacred indeed because it is the holy shrine of God's name. But God has placed the obstacle of the ego in its way as the necessary condition for its evolution. Ignorance, illusion, and dualism are but the ego's attendants. Lust, anger, greed, attachment, and pride are but its children which lead men astray from God's path and give him the sense of separation from Reality. Led by it alone, men have built systems of individualism, casteism, imperialism and exploitation; actuated by it they are after sheer materialism generally and use hypocrisy, show, jealousy, hatred, deceitfulness, and other evils to gain it.

Even the ego itself is changed into divine will through the practice of Name (nam rate haumain jai). Victory over transmigration also is attained through possession of God's name because transmigration is related to the ego only and when the ego is no more, transmigration ceases.

To evolve egolessness in life through the practice of simran is but to develop cosmic vision and a universal outlook of life and feel oneness of living with God in all consciousness and attunement. So in the gurbani

again and again it has been emphasized that egolessness should be evolved in life to give it the complete meaning.

God's Name is surely man's saviour in both the worlds and so the Sukhmani says: 'O man store God's name in your mind. It will certainly give you peace and joy in this world and victory in the hereafter.'

The realization of God's name makes us a perfectly evolved spiritual

Unit of God's own play which it is His aim to build and enjoy. It makes our individuality merge in universality and thus finds eternal identification with Reality.

### **The Only Aim**

Thus, it is quite clear that Name realization is the only aim of human life, individually and collectively; but it is nourished and developed on divine values of character building and intuitive vision of God alone and it is expressed into that creative, constructive, progressive, godly and disinterested service, which intends to make earth and its life into a veritable heaven. Surely, Guru Nanak had this end in view about the objective of human life when he wrote this celestial song of Sri Rag:

The human soul cannot be deceived or cheated.  
Nor can it be wounded by the sword.  
It conducts itself according to the divine will.  
But when its mind becomes greedy after materialism.  
It wavers and doubts.  
This soul is a divine lamp no doubt,  
But it cannot emit light without oil.  
To act upon the Book of God – the Origin  
Is to give it the necessary oil.  
To evolve discipline in life is to supply it with the essential  
wick.  
To realize truth is to apply light to it.  
Thus provided with these pre-requisites,  
Can burn the lamp of the soul;  
We can secure union with God,

By giving its light to the world.

Verily, if in it evolved our personality becomes dealer in the qualities of the divine Name,

Then we can certainly get true happiness in the changing world through exercise of divine devotion.

Undoubtedly if we practise selfless service in the world;

We can win honourable status in God's kingdom;

And also declare our success of life gloriously and victoriously.  
(G.G. P. 25-26)

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## An Ideal Sikh

Prof Harnam Dass, M.A, B.T Lecturer in Punjabi at S.D College, Ambala Cantt, won the first prize in Division C of The Sikh Review's short story contest. Born at Darya Khan, Mianwali District, West Pakistan, he took his M.A, degree in Punjabi, M.O.L, Giani and B.T, all through his own sustained efforts, a rare quality of perseverance and self help.

His mother was a Sikh who took him regularly to the Gurdwara every morning and was mainly responsible for his present position and interest in Gurbani. He is thus a living example of what a mother can achieve in moulding the character of a child. He memorized the Japji by heart while he was in the 5th class and the whole of Sukhmani before he passed his matriculation.

He was Head Master of the D.I Khan High School for two years. At the age of 25 he started writing articles for Urdu papers and continued for 15 years. Thereafter he began contributing articles in Punjabi and English. His favourite subject is spirituality as interpreted by the Gurus and he does full justice to the subject. He also writes Urdu and Punjabi poetry. He has contributed several articles to the Sikh Review.

The editors are proud to reproduce his award winning story here.

Guru Gobind Singh was fighting the war of dharma and national liberation. Anandpur had been besieged by the forces of the hill rajas and the Mughals for about three years because they were deadly against the Sikh Movement on account of its crusade against their political imperialism, religious fanaticism and social injustice. The besiegers were bent on crushing the besieged. The besieged had run short of food but still they were high in spirits because of the presence of the ever youthful and optimistic Master.

Feelings on both sides were surely bitter. But at this critical time there was seen a ministering angel on the battlefield who, with the

divine song of God's name on his lips, was giving water to quench thirst of all the thirsty soldiers, irrespective of friends or foes. He was Kanhaiya.

Some Sikhs saw him and, doubting his intentions, approached him and said, "Bhai Sahib, is it proper for you to give water to the enemy's soldiers in order to remove their thirst and thus refresh them to fight against us more violently ? Is this not an act of treachery on your part ?"

He said, "Brothers, I see no enemy. I see but the one God in all the thirsty people and I meet their need. Mine is surely an act of service. It cannot be called treachery at all."

"But we don't like it. You must stop."

"Comrades, I am doing my duty in accordance with the teaching of the true Gurus. Please don't be annoyed with me."

"If you can't stop, we will have to report you to the Master."

"Friends, I can't refrain from this service at all as it is a part of my dharma. But if you report against me to the Master, kindly do so in a spirit of love, for I wish nobody ill."

They again tried to convince him of their views but he was unshakable in his faith. They could not tolerate the act any longer so they approached the Guru and said, "Sir, there is a traitor— Bhai Kanhaiya—among us. He openly gives water to the thirsty enemy soldiers and thus invigorates them to fight against us. This act is surely treacherous and un-Sikh-like."

The Guru called Kanhaiya, told him of the complaint lodged against him and asked him to explain his conduct before the Sikh assembly.

He said, "Father, I see one God in all humanity. He himself comes to me in the shape of thirsty humanity and asks for water. How can I refuse Him a drink ? Mine is surely an act of selfless service. It can never be un-Sikh-like. For me the essence of Sikhism consists of three things: seeing one God in all; practising the simran of His name and serving Him in the shape of humanity which is but His own representation. So I am practising this Sikhism and am but a humble servant to all."

So saying, the Bhai Sahib shut his eyes and in a state of heavenly ecstasy and began to repeat, “O blissful God, I thank you again and again; for You have blessed me with the life of a Sikh and given me a chance to serve you.”

These words, sincere and inspiring as they were, filled the whole atmosphere and began to re-echo. There was perfect silence for a while. Many eyes were fixed on the spiritual glow that pervaded Bhai Kanhaiya’s face. Many saw in him the heavenly God standing before them, shedding the ambrosial luster of the divine name all round.

The Master’s heart was filled with celestial rapture at this sight. He stood up and embraced Bhai Sahib lovingly, patted him on the back appreciatively and said, “You are surely an ideal Sikh. I am immensely pleased with you. Here is some soothing ointment. Take it and when you give water to the thirsty soldiers to drink, apply this to their wounds as well. Thus you will certainly make your act of service more profitable to humanity and more pleasing to God, humanity’s inner self”.

“Comrades, it is really through the practice of genuine simran and selfless service that a Sikh develops that divine character which enables him to see one God in all and regard all as his friends. As the Bhai Sahib has cultivated a uniformity of outlook through simran and service and has seen his own self in others, so he has become the friend of all. The ultimate goal of a Sikh’s life is to become a friend of all through the evolution of all-embracing love in life. The Bhai Sahib has attained that goal so he is really an ideal Sikh.”

Then another complainant stood up and said, “O true Master, if we see one God in all and practices simran and service like the Bhai Sahib, we shall not be able to fight the war that we are fighting. Will you kindly explain your ideology of war with regard to these principles and clarify our vision of life regarding them?”

“Comrades, you must remember that war is an eternal law of God and the administration of the world cannot be run without it. In the world of opposites, peace and war co-exist and make each other’s development and work possible. In God’s manifestation of the universe there are certainly brute and animal as well as God and man. The brute and animal must be fought, overcome and sublimated into divinity and

godliness. But this work demands constant struggle and hence there is the need of eternal fighting”.

“God has made war a necessary and permanent factor for the staging of the drama of nature and allotted all beings certain soldierly parts to play. So it is our duty to play our special roles on the battlefield of life as saint-soldiers fighting to eradicate evil, restore dharma and establish the kingdom of God on earth”.

“Seeing one God in all means that we should see His omnipresence everywhere and mould ourselves in divine discipline unflinchingly practising the virtues of justice, truth, beauty and goodness. So we can fight the war of dharma only when we see one God in all; otherwise, being duped by dualism, we are apt to become sinful and devilish”.

“The practice of nam simran means that we should lead a life of at-one-ment with God. The name of God is the source of all beauty, truth and creativeness. By linking ourselves with it through simran we draw from it the requisite strength, purity and artistic skill to fight the war of righteousness. Verily practice of nam simran alone can make our wars positive and constructive; otherwise they are sure to be negative and destructive”.

“The attitude of serving others disinterestedly makes our life a selfless offering to God. With it we make our wars an act of goodness because thus we use them simply to set up God’s kingdom. Without the spirit of real service war becomes an act of materialism, animalism, commercialism, brutality and exploitation. Really the war of dharma is the war of justice, truth, beauty, goodness and freedom and only a sense of selfless service can make it morally a legitimate action”.

“So, my friends, it is certainly the exercise of these three principles of Sikhism that makes us not only justify our war against evil but also equips us with the necessary strength to fight it with efficiency, art and success.”

All the Sikhs of the Guru’s assembly thanked the Master for his clear exposition of the three main principles of Sikhism with regard to his philosophy of war and greeted Bhai Sahib with a martial shout of, “Sat Sri Akal –God is truth and truth is immortal.”

Addressing Bhai Sahib, the Guru said, “Go about your work happily. Your noble deed of service has been generally approved and appreciated. You are really an ideal Sikh.”

So the Bhai Sahib resumed his charitable work as usual. No Sikh complained against him nor was anyone vexed with him. The Guru's words of appreciation became a real source of constant inspiration and consolation to him. The very sight of Bhai Sahib going about his merciful duties was a beacon of light to the Sikhs who sang his praises because he had shown them in a practical way that spirit of real service which they were to keep in view as an unerring guide as they fought the war of dharma.

Verily, his example of right conduct during the war of dharma became a living force. Many Sikhs were spiritually touched and took up the work of disinterested service. They were called Seva Panthese or believers in the religion of selfless service. They organized their work of human utility, served humanity unselfishly and thus enhanced the glory of Sikhism. And ever since their representatives, in their work of human welfare, have been holding aloft the edifying torch of Bhai Sahib's example which was really so splendid and yet so sweet.

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## **Guru Nanak's Philosophy of Divine Hukam**

The Arabic word hukam, whose Panjabi equivalent is bhana, was used in the holy Quran. But Guru Nanak applied this word in a far greater cosmic and liberal sense than its original meaning, so much so that he himself said that as regards its virtue it was indescribable.

The Guru's word hukam has been generally taken to mean divine will, but the real sense of the word is understood somewhat better when it is taken as accumulative power of God's will, nature, law and thought. In reality it is but the very personality of God and hence it is beyond human conception and expression.

Guru Nanak who mentioned innumerable names for God and established intimate relation with Him variously through them, also described Him as hukmi or Master of hukam, especially in the Japji and also as badsahin badshah or the King of kings or Raja Ram, the universal Spirit, that is, the King.

So in one way Guru Nanak's God is the supreme ruler of world though according to him He is the father, mother, brother, comrade, husband, the real self, atma, enlightener, sustainer, protector and the fountainhead of all the virtues, qualities, attributes, powers and beauties as well. Surely it is on account of his conception of God as a ruler that Guru Nanak spoke of the divine court again and again and meant by it the universal spirit of divine judgment and justice which pervades the whole universe and shows its approval in human life in the form of honour.

In Guru Nanak's view just as he said in the second paudi (stanza) of the Japji, all nature with subtle and gross forms, souls, minds, energies and various shapes of matter; the law of evolution; the highest and lowest stages of universal life; the dispensation of the effects of deeds in the form of weal and woe; the laws of motion and rest are all the

manifestation of the divine hukam which is all pervading and all-encompassing.

So in this sense nature with all its powers, laws and attributes as well as its opposites with their countless kinds and degrees is but a workshop, a training centre, a playground, a school, a temple and an abode of the manifestation of the divine hukam. And the negative qualities of ego, evil, dualism, ignorance and illusion have been created in nature as necessary conditions for the evolution of their positive qualities by the hukam itself.

The law of transmigration of souls is a very strong attribute of the divine hukam. Because it is the hukam which brings the souls into existence out of itself eternally (hukamihovanjia); gives them forms to work in hukami hovan akar); invests them with sense of separation or ego with special individual powers, privileges, functions and responsibilities; makes them taste weal and woe according to the effects of their deeds (hukami likh dukh sukh paeih); compels them to come into the world again and again to reap what they have sown (ape bij ap hi khaho Nanak hukami avho jaho) and inspires and guides them to achieve evolution of their lives (hukam mile vadiai); till they become one with their origin after completing the mysterious game of separation and union (viyog and sanjog).

But, just as Guru Arjan Dev said, this mystery too is solved by the realization of the hukam (kaho Nanak jin hukam pachat a parabh sahib katin bhed jata).( P.885)

While explaining hukam, Guru Nanak made the fact quite clear that the divine name was the very indwelling spirit of divine hukam; divine sabad, the source of nad and ved, was its eternal light; divine grace was but its benevolent dispensation; divine dharma was its very nature; maya was its very energy; karma was its very action and the ego was its very wonderful sport or negative aspect. In other words, the name, sabad, nadar (grace), dharma, maya, karma, and ego were but various aspects of the one reality that is divine hukam and have no separate entities of their own.

While describing the philosophy of the manifestation of the divine hukam, the Guru said that just as in the dream of an individual his

mind creates a world of its own with its power of thought in which it works, plays, laughs, enjoys itself and for the time being actually suffers, similarly the divine mind through its hukam or power of will, nature, law and thought created this world and is playing all the three parts of subject, object and action itself.

The reality and dream both are there in the world of opposites. While dreams make images of ideals, reality gives them shape but dreams and reality lose their distinction in God's hukam. Thus the world is true because it is the manifestation of the true hukam of the true God.

But it is also false – kudh sabh sansar – because it is ever changing and is also mortal. But this quality of its being changeable and mortal is also a divine beauty because it is ever changing owing to the fact that under it lie the unlimited beauties and energies of the divine hukam which are putting on new garbs every minute for the sake of variety and for the exhibition of their limitlessness. And it is mortal because it is not separate from the divine hukam and will ultimately merge in it when it attains its fullest evolution.

The Guru also said that matter was nothing but the gross form of energy and energy was the very outward subtle form of divine thought. So all the world is brahm– God's beauty– or kudrat– God's energy. Diversity is but the other side of the unity and both are integrated into the oneness of the one reality.

There is evil in manifestations of the hukam but not in God, the fountainhead of the hukam. And evil there must be in nature, otherwise there would be no possibility of the evolution of goodness. Hence the divine hukam enjoins that evil should be continually fought against and overcome. In other words, the meaning of evil should be understood and it should be sublimated into goodness to win the approval of the divine hukam.

God is enjoying His lila (sport) in the world of opposites through His hukam and all sections good or bad (as they appear to the human eye) which are taking place in the world are but being done by His hukam:



All action is occurring in accordance with His Hukam,  
He makes it blossom, sees it with the eyes of knowledge and  
enjoys it. (Japji 37)

Then why did He create the world ? The Guru said it was His  
nature to manifest His beauties, to enjoy His greatness and glory, just  
as it was the nature of a flower to bloom and a melodious bird to sing:

God is expressing His greatness in the doings of his  
manifestation and seeing it to enjoy Himself. So the world is  
but the blossoming of His Hukam and He feels happy to see it  
bloom –vigas:

God is running the workshop of the world through His hukam.  
Verily the Perfect One is thus making His beauties blossom  
and enjoying them. japji, 3

Surely when a flower cannot help blooming and a melodious voiced  
bird cannot keep silent, then how can the Lord of hukam keep His  
unlimited beauties hidden and undeveloped ? Therefore He manifests  
them spontaneously in the form of the world.

So the one God is living one life of self manifestation, self  
blossoming and self enjoyment in the universe through His hukam and  
He wishes individuals as well as societies to harmonize themselves  
with the hukam and to establish His kingdom in the universe of His  
sons, comrades, representatives and even His own selves and thus share  
with Him the one life of bliss, perfection and joy.

The Guru expressed this idea in the divine song Rag Majh by  
saying:

Jati de kea hath sachparakhie.....

Mere caste does not esteem one in the eyes of God.

It is the truth of one's life which is tested in the divine court.

If nations and individuals have the poison of evil on their hands  
they are sure to die of it when they taste it.

Ours is to establish the kingdom of God on earth eternally.

The men who carry out the divine hukam become exalted and  
acceptable in the divine court.

God has sent me into the world for the fulfillment of His hukam.  
And this Nanak, the beater of the divine drum, declares in the  
light of the atma. (G.G. P.486)

In the very first paudi of the Japji the Guru quite forcefully  
emphasizes the fact that we have to cultivate divine character and be  
sachiar or seers of truth. But this objective of our life can never be  
obtained through mere meditation, trances collecting loads of  
materialistic enjoyment and pleasure or acquiring worldly and egoistic  
wisdom. It can but be realized through the adoption of the hukam of  
God – the Master of creative joy (raza) which is engraved in our very  
inner light.

Verily Guru Nanak laid the utmost stress on the assimilation of  
the divine hukam because it seemed to him to be the highest philosophy  
of divine life and because he came into the world to establish the  
kingdom of God and wanted to make the people hukam-centred and  
not ego-centred.

Surely to him the following of the hukam meant nothing but the  
setting up of divine raj in the individual as well as in collective life. So  
while mentioning the necessary equipment of the divine kingdom he  
stated clearly that divine laws were to be the code; panchas or God-  
filled, chosen representatives of the people, the legislators, judiciary  
and executives; the throne, the throne of atma; mahal or palace, the  
palace of spiritualism; the army, the army of the gurmukhs (those facing  
Godward); weapons, the weapons of divine wisdom; victory, the victory  
of mind; the flag, the flag of thenam; and the treasury, the treasure of  
godly beauties of the kingdom of God of his conception.

And he said emphatically that when an individual followed the  
divine hukam through a practical life of divine discipline, genuine love,  
disinterested service, unalloyed charity, continued simran (meditation)  
concentrated devotion, oneness of belief and a selfless attitude of  
surrender and dedication to truth, in a saintly atmosphere and through  
God's grace, the kingdom of God appeared in the internal world of his  
mind and soul with its divine flag (nisan) of vernal beauties and hues  
having five symbols of jap (meditation), sabad or name (enlightenment),

sach (truth), nadar (grace) and karam (action). Thus being God-filled he would work for the dissemination of the virtues of name, truth, meditation, grace and action to establish the kingdom of God in the world around him.

Verily the world is to be sublimated and converted into heaven through the leadership of such God-filled individuals –gurmukhs and the panchas (enlightenment ones) – who will carry the divine flag in their hands and march toward their goal to establish the divine rule with true missionary zeal.

Guru Nanak himself was such a God-filled, divine and a true representative of the divine Raj as he had perfectly attuned his body, mind and soul with the divine hukam and thus made God the doer in him.

But, just as the Guru said, the following of divine hukam is not slavery at all because God is our own real self, the very life of our lives and the very soul of our souls. So following His hukam is but the establishment of the relation of oneness with Him and becoming more and more His own atma.

In this sense realization of the hukam is the realization of one's highest self and hence real self government, real yoga, knowledge, devotion and karma and real and perfect salvation and independence. That is why he sang the praises of the hukam thus:

Divine hukam is the wonder of wonders.

Only that person can realize the art of Union with God as well as truth who realizes hukam.

By the realization of hukam one transcends ego.

His mind is filled with truth and God becomes the doer in him.

So in this state of life he can be called a true yogi indeed.

( SidhGosti, 23, Page 940)

One who realizes hukam realizes the very essence of all the arts and sciences.

And attains honour in the divine court.

(SidhGosti, 56, Page 944)

The destinies of the people are carved by the divine hukam. And as one realizes hukam so does one have the vision of one's destiny.

(Asa-di-Var, 7)

The one who realizes the hukam of the Master becomes acceptable in His eyes and occupies His palace.

(Asa-di-Var, 15)

In the same light Guru ArjanDev sang of the greatness of the hukamin the Sukhmani (22/4)

The one whom God enables to adopt His hukam

Becomes the master of all the treasures of life.

(5th, 1)

The servant of God establishes harmony with Him through service.

And thus realizing His hukam gets the highest fruition and evolution of his life.

Had God been separate from man, the following of God's hukam on the part of man would have surely been an act of slavery. But it was not so in the philosophy of Guru Nanak who believed in the oneness of God, nature and man and who said clearly that when one realized hukam one could not talk of one's ego or separate existence. (Japji,2)

In summary, to Guru Nanak following the divine hukam was to cast life in the mould of divine discipline, individually as well as collectively; to attune human personalities to His will; to advance farther and farther on the path of dharma; to establish the harmonious and all around relation of oneness with the divine law; to cultivate the spirit of universal responsibility, justice and service; to work for the disinterested good of humanity in a perfect spirit of self-dedication and self-surrender and to remove imperialism, capitalism, caste, mammon-worship, materialism and atheism from the path of life because they are born of ego and hence are against the divine hukam.

So he instructed all the people of the world, irrespective of caste and creed, race and colour, country and nation, to follow God's hukam by basing their political, religious, social, economic, educational and cultural systems on the godly and human values in order to establish the divine kingdom or spiritual communism on earth and to keep on marching to the goal singing the divine song:

God is the King of kings  
And ours is but to live in accordance with,  
His creative joy till the goal was reached.

( Japji, 27)

All the spiritual successors of Guru Nanak, liberated souls and, saviours as they were, lived to give practical shape to his philosophy of hukam. Guru Arjan Dev and Guru Tegh Bahadur laid down their lives on its altar as martyrs. Guru Gobind Singh, the divine warrior, created the Khalsa Panth and handed over the hukam's trust to it.

The word khalsa means 'egolessly pure people' as well as 'divine property' or the people wholly and solely dedicated to God's hukam. And the word panth means the universal way of life. So the Khalsa Panth is the community of the divine people who have in view the aim of assimilating God's hukam and applying it politically, socially, economically, religiously, educationally, culturally and universally in creative, scientific activities to convert the world into a veritable paradise of God's comrades and own selves. And they will surely be true to themselves and the Guru when they discharge the trust and realize the aim honourably.

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## **The Colours of Divine Spring**

The world is the manifestation of God's energy so it is called qudrat (nature). It is the spontaneous beauty, joy and knowledge of God that have taken the form of His creation. So spiritually the world has been spoken of as an evergreen tree of vernal hues laden with branches, leaves, flowers and the fruits of divinity. In other words, eternal spring is the eternal characteristic of God because He Himself is all joy, all-fragrance, all-beauty, all-vitality and all-light and self manifestation is His permanent aspect. And that eternal spring is the unlimited vernal expanse of nature in which He is unfolding His beauties and making them bloom eternally.

Apparently this spring is limited by other seasons as well but all other seasons are the very condition of its evolution. So in the gurbani vernal God and His vernal manifestation of the world have been praised thus:

Verily, O Nanak, the perfect one is making His beauties blossom in the form of His creation and enjoying them.

This world is a garden,

And God, our master, is the gardener.

He looks scrupulously after all the trees of the garden.

And none of them is bereft of His care.

All the flowers emit the same fragrance He has implanted in them.

Surely the all-fragrant God is thus proclaiming His fragrance through musical expression Himself.

(Guru Amar Das: Rag Majh G.G P.118)

Verily God Himself is eternal spring.

And all His manifestation is His Garden.

(Guru Amar Das: Rag Basant G.G.P 1177)

As regards their practical lives, all the ten divine Masters were fully blossomed in spirit and personality; that is why they kept on singing songs of divine spring throughout their earthly sojourns. Having realized the divine spring of life themselves they aimed at filling the whole world with it spontaneously and dis-interestedly so that there might evolve the kingdom of God, the all-spring, with all its divine beauty, fragrance, vitality and light and thus fulfill their divine mission with which they were entrusted by Him.

The Gurus used various Punjabi words like maulna, kheda, rehas and parsanta to express their ideology of the divine spring but vigan (bloom; blossom) was the special word they used for the purpose. And with this word are connected the spirit of flowers of the spring, especially the lotus, tulip, saffron, rose and jasmine.

When Guru Nanak visited Multan the religious divines of the place came to him in a deputation and placed before him a glass full of milk, meaning thereby that Multan was already full of religious teachers and there was no room left for a new religious guide like him. The Guru understood their meaning and smilingly placed a jasmine flower on the milk. The divines asked the Guru the objective of his act and he said in reply:

Friends, the flower symbolizes the true philosophy of life. Being light in body it is a burden to none. Being beautiful and fragrant, it is welcome to all. Besides, various are the uses of philanthropy and service to which it is put. So should a true man be a flower in his practical attitude toward life. Moreover, the flower attunes itself to its origin – the sun – and absorbs its beauty, fragrance and vitality and blossoms in spirit and form. But having bloomed it does not confine its beauties to itself but spreads it throughout its surroundings in a spirit of selfless service to embellish others. So should a true man do. He should dedicate himself to God – the origin – absorb His beauties, blossom in spirit and personality and then spread his virtues in his environment to beautify his surroundings. The flower is surely a gurmukh in its actual behaviour of life and so should a true man be.

At so many places in gurbani, kamalvigan, or the lotus blossom, has been metaphorically used for the blossoming of the inner spirit

(hirda, or heart) of the human personality. The lotus has five chief characteristics. It grows in the water alone; it remains pure amidst the impurities of its surroundings; it keeps above the water; it spreads over the surface of the water after developing the full blossom of its life. It keeps its gaze fixed constantly on the sun which is the chief source of its energy.

So gurbani preaches that people who wish to gain a fully blossomed life should behave like the lotus. They should live in the world without any tinge of escapism; live pure amidst its impurities; be creative and progressive; and live a life of selfless actions to make the world more and more beautiful, fragrant, vital and enlightened and fix their attention constantly on God – the origin – through the practical way of genuine simranso that their personalities may ever remain fresh, strong, sound and optimistic.

The ideal lotus flower has a thousand petals. In Persian the heart is called alif and that, too, has the numerical value of 1,000. So the ideal lotus is the ideal heart and so the ideal heart, or inner spirit of the gurmukh or brahmgyani, has 1,000 beauties through which it is permanently riveted on God and hence fully blossomed.

If it does not receive the actual touch of the sun, the lotus turns its head downward. And so does the heart which is bereft of the light of the holy name. But just as the lotus raises its head and looks straight at the sun when it receives the actual touch, so does the heart become upright in dedication to God and develops divine bloom by coming into conscious relation with the divine name. This state of evolution has been spoken of in Gurbani as Urdh Kamal Vigan re, the inverted lotus has blossomed upward.

The tulip with its red petals, black stripes and yellow stamen is regarded as the representative flower of spring in Persian Sufi poetry. It has vernal hues. So in the gurbanigurmukhs who have the qualities of divine spring have been spoken of as calul or like the tulip – gurmukh rang calulea rang har rang rati – through dedication to the Guru, I have become imbued with the ever-bright colour of His love.

Similarly saffron is a typical flower of vernal hues, especially in India. It suggests to the mind that it must develop a personality of divine spring like the saffron mark when applied to the forehead.

God and gurmukhs are called gulal– rosy hued – in the gurbani for the same reason because they have the same red bloom of the eternal name.

Similarly jasmine, being white represents divine love.

In gurbani the fully blossomed life of a man has been likened to nihāl which in Persian means a plant in bloom. Just as a plant in bloom has all its parts – root, stem, boughs, leaves, flowers and fruit – healthy, beautiful, fragrant, vital and useful – so the gurmukh has all the powers of his personality in full bloom in spirit and form. It was to make the spirit of his followers fully blossomed in spirit and form that the tenth Guru exhorted them to raise constantly the divine shout on the battlefield of life:

Jo bole so nihāl; sat sriakal

Those who sing with fullness of life that God is truth and truth is immortal Blossom fully in life.

Only that plant blooms fully in spirit and form which is completely actuated by divine grace. Similarly that personality blooms fully which is entirely possessed of divine grace. This truth has been represented in gurbani by the term nadri nadar nihāl.

Just as colours are physically associated with plant life so they are mentally associated with a spiritually blossomed life. Spiritually all the seven colours stand for certain values. Violet stands for simplicity and naturalness; indigo for optimism and hope; blue for charm and glory; green for youthfulness and freshness; yellow for self-enlightenment and self-manifestation; orange for sweetness and charity and red for evolution and joy. Mixed colours have mixed beauties. A dark colour is negative with positive aspects and stands on one side for ignorance and folly and on the other side for negation of ego and living martyrdom. White combines all colours in its purity and oneness so it is likened to divine love.

Certainly it was to express the divine values of colours that God was spoken of in the Guru Granth Sahib as Sitambar or God of white robes; Pitambar or God of yellow clothes; harhara or universal spirit that is evergreen in nature; and gulal or the rose of the red name.

In gurbani the word rang, which ordinarily means colour, has been often used in the sense of divine love. For instance, Guru Nanak said in the 20th paudi of the Japji that all the sins and impurities of the mind are washed clean by the colour of the divine name. And Guru Arjan said in the Sukhmani that the devotees of God fix their attention on intuitive enlightenment so they are coloured with the colour of one God.

The colour of divine love is called the colour of majitha in gurbani because it has the permanent colour of divinity while the colour of materialism has been likened to the colour of kusambha because it has a temporary colour which withers very soon when it is exposed to unwelcome touch.

To be coloured with the colour of name or namrate is a phrase which is used numberless times in gurbani and this phrase shows that state of devotional evolution and enlightenment when the divine name pervades a divine life through and through and shapes it perfectly in the mould of divine spring.

The soul, to evolve the fullest divine devotion, is to be united with God – the husband – in the capacity of a beloved having the red colour or name. So it is to give the suggestion of the spiritual values of marriage that a bride wears red at the time of her wedding.

The national flags of all nations stand for those ideals which the people of the country have to develop in practical life individually and collectively and the colours signify those ideals. The national or religious flag of the Sikhs has saffron (typical Indian colour for spring) and it is called sabad nisan, sach nisan, jap nisan, karam nisan and nadar nisan or simply nam nisan, signifying thereby that the development of the divine spring of life is the ultimate aim of the Sikhs individually and collectively and it is to be evolved in life by the development of the divine name which has the five chief characteristics of enlightenment, truth, meditation, action and grace.

Just as a plant gets the chemicals for its colours mainly from the sun, so a gurmukh gets the chemicals of his beauties from his main source, ram nam, which has been spoken of in Asa di Var as the sun that shines in great men – ram nam deva meh sur. Ram stands for the

universal spirit with the eternal qualities of joy, playfulness and catholicity while nam is the creative life force, the inner spirit of truth, beauty and goodness— the atma or God's own self. It is in this sense that ram nam has been called a vakkhar or spiritual merchandise in the Sukhmani (15) and is regarded as the chief aim of life to be realized. And it is because of this meaning that in the Dakhni Onkar (54) Guru Nanak calls only that educated man, scholar or seer who has the garland of ram nam round his neck “so padea so pandit bina jis ram nam gal har.”

So to be connected consciously with the sun of life in the position of a plant of divinity and absorbing and expressing His beauties for the blossoming of the spirit is to have and enjoy the values of the divine spring.

Just as chemicals provided by the minerals of mother earth are also a chief prop on which plant life depends, so for the growth of a vernal personality the chemicals provided by the metals are a chief source of strength. God is the most costly metal and is saffron coloured so in the gurbani gold symbolizes the nectar of the name which, when evolved in life, makes it gold or kanchan dehi and this kanchan dehi is the life of the divine spring.

Steel is the hardest metal and spiritually it stands for divine heroism but as this heroism is the Chief Support for the life of divine spring, so in gurbani eating of steel (SarKhana) or the evolution of the elements of divine heroism in life, is described as the chief quality of those who are possessed of the divine spring. Devotees who develop the spiritual elements of gold and steel in themselves become saints and soldiers at the same time, signifying the attainment of the real divine spring.

Similarly other metals are to be evolved into colour and the bloom of life through the practice and meditation of the divine name:

God has planted eight metals in human life.

They can be moulded into the divine spring of life through the realization of the divine name.

(Guru Nanak: Sri Rag G.G. P 61)

The divine name is really the kalpa briksa (parjat eh harkonam) that provides a devotee with all the flowers, their juices and fruits – the

honey of life. The divine name is really the kama dhenu (kamd hain har har gun gam) that gives a devotee the milk of life. So to cultivate the name in life is to be possessed of that milk and honey of life which are the essential food for the evolution of the divine spring of life:

Nanak is the child and You, O God, are his mother and father.  
Surely it is Your name that is pouring milk into his mouth.

(Guru Arjan :Rag Todi P.713)

With meditation on the divine name,  
Self-sacrifice and self-discipline become the protectors of our  
life,

The lotus of our heart reaches full bloom

And there drips divine honey in it.

(Guru Ram Das: Sri Rag. P.82)

Verily there has been drawn a complete sketch of the divine spring of life in the Guru Granth Sahib in various ways but the essence of that sketch is wonderfully depicted in the Japji.

In the very first paudi of the Japji the way to become a seer of truth is mentioned as the adoption of the hukam of the master of creative joy (raza). Thishukam is the accumulative energy of the very nature, law, thought and will of God. When it is evolved in human life in its fruition it takes on the shape of creative joy and this creative joy is certainly the bloom of the divine name. When it appears in the life of a seeker of truth it gives it the form of the divine spring. It is because of this importance that the assimilation of creative joy has been regarded as the very aim of life:

Verily God is the King of kings,

And we should live in accordance with His creative joy.

(Japji 27)

In the Japji, by karma or real action is meant the evolution of God in life. The Guru says forcefully, “Nothing is obtained in life without karma nor has anyone gained anything without it (6). Man's destiny is determined by action and action alone (34).” But this action, to be

really fruitful, must be associated with nadar or divine grace. The Guru says emphatically, “Assimilation of divine grace can alone bring the salvation of life (4).” Composed as it is of God’s unlimited light, wisdom, kindness, beauty and goodness, attainment of divine grace is the evolution of the divine spring in life. So character fully blooms in life when both action and grace fructify in the bloom of life (Nanak nadari karmi dat). And when divine grace pervades human action through and through and becomes the real doer then there is the fullest bloom of destiny in it and to get that state of life is the realization of the aim of life. The Guru has depicted the fact so wonderfully:

In the forge of complete purity  
 The goldsmith of patience and perseverance should set  
 himself up  
 With the anvil of inner light,  
 Hammer of divine wisdom,  
 Bellows of divine discipline  
 Fire of austerity and optimism  
 And the melting pot of love;  
 And cast the gold of meditation on the divine name which is  
 nectar  
 Into the ornamental mould of divine personality.  
 Surely the divine word is shaped in the mint of true life.  
 But this destiny is worked out by those  
 Who follow the path of grace and action.  
 Verily, O Nanak, they on whom all-graceful  
 God showers His grace  
 Develop the full bloom of life.

(Japji 38)

Sifat is the assimilation and absorption of the virtues of God and salah is their expression in the form of godly activities of goodness and beauty. So where there is a real sifat in life there is the expression of real salah. Sifat and salah combined give a life of divine bloom and colour. So an individual possessed of them is king of kings spiritually.

O Nanak, one whom God gives sifat and salah out of His  
 grace is king of kings indeed.

(Japji 25)

In the Japji the name is described as nectar (amrit), immaculate reality (nam niranjan), creative life force (bani barmao), truth (sat), beauty (sohan), eternal mental optimism (sada manchao) and universally manifested spirit (vin nave nahi ko thao).

Sunan of the name is but to attune all the powers of personality to it and permanently concentrate on it and it alone. Bysunan of the name are obtained such beauties of vernal life as yoga, creativeness, education, truth, harmony, charity, complete purity, spontaneous concentration, greatness and unfathomed depths of divinity. This fact has been fully mentioned in the 8th, 9th, 10th and 11th paudis of the Japji.

Manan of the name is the full realization of the name and this realization as mentioned in 12th, 13th, 14th and 15th paudis of the Japji makes one master of divine consciousness, divine awakening, immortality, divine honour of life, constant enlightenment of dharma, salvation, oneness of the godhead, true guiding spirit and perfect satisfaction of life.

Sunan and manan of the name when fully co-opted give one the third quality, i.e. ga-in or singing of the divine name, and this gain of the name is nothing but musical expression of the divine beauties in the creative activities of life and so it is the perfect state of the divine spring in life.

Thus in the light of the Japji it is quite clear that when hukam is associated with raza or karam is joined with nadar or sifat is allied with salah or sunan of the name is accompanied with the manan of the name in life, then there is the evolution of the divine spring which is called vigaas or gain of the name.

As God is eternal spring (sad basant), so His flowers or divine beauties have physical, mental, moral and spiritual manifestations. The physical manifestation is the universal world of colour and bloom. Mental, moral and spiritual manifestations can be seen and enjoyed by scholars, sages, saints and seers only. In the Japji these higher realms

of divinity have been described as the realms of divine dharma, divine knowledge, divine presence, divine action and divine truth.

In the realm of divine dharma live panchas or chosen representatives of God and in their life appears the divine flag of the name owing to action which is inspired by grace (nadri karami pave nisan). And these panchas possess the divine blossoms of truth, justice, beauty, greatness, ripeness of action and grace.

In the realm of divine knowledge nam is manifested in resplendent divine wisdom (gyan parchand), divine music (nad), divine playfulness (binod), divine humour (kod) and divine joy (anand) and there live innumerable great men of divine bloom like Brahma, Shivji, Lord Krishna, Indra, etc.

In the realm of divine presence (sarm khand) nam is visible in the shape of divine beauty (sarm khand ki bani rup). So here is evolution of all the powers of personality. And so here live perfect yogis and men of unique divine blossoms and cultures.

In the realm of divine action the name is evident in divine energy and unity of the godhead (karm khand ki bani jor tithe horna koi hor). Here live mighty heroes and ideal

women (Sitas) who are brimful with the universal spirit. Here live true devotees of God who, having enshrined Him in their minds, are ever busy in the acts of creative joy. So ideal heroism, oneness of divinity, beauty, creative action and joy are the special blossoms of the denizens of this spiritual realm.

In the realm of truth God, the formless One Himself, is the resident. Here He Himself is eternally creating forms of His manifestations through His grace and bloom, eternally enjoying the sight of their action. So the residents of the realm of truth are ever one with Him and, having Him and Him alone as the doer of their lives, enjoy eternal divine spring.

But these four realms of divine dharma, knowledge, presence and action are in reality the four aspects of the realm of divine truth and are permeated by God and His name. So to evolve the divine name in life is to enjoy the divine spring of life eternally by becoming residents of these realms. To emphasize the fact the divine Gurus sang many ambrosial songs:

It is only the true devotees of God who,  
by practice of the sunan of the name,  
Rise above sorrow and sin  
And fully blossom in life.

Japji 8

God-dedicated men perform the acts of  
divine enthusiasm and joy,  
And so blossom in spirit.

Guru Amar Das: Sri Rag P.29

When we practice truth  
And establish relations of honourable harmony with God,  
We blossom in spirit.

Guru ArjanDev: War Majh P.103

When we associate with the true Teacher,  
we become free from dualism,  
Attune our minds to God  
And let the lotus of our heart blossom.  
We then live as living martyrs  
And possess the sublimest juice of the  
name for the future to depend on.

Guru Nanak: Gauri P.152

Those who practice the hukam of God,  
Their life is imbued with the four-fold  
blossoms of salvation, union, satisfaction and bliss. Guru Amar  
Das: Gauri Ki-var

So in the light of gurbani it is quite clear that when the divine spring dawns in an individual's life, his body, intellect, heart, will power, sex, conscience, breath and ego – all the

eight powers of his personality (ast dhat)–divinized with the presence of the divine name are full of godly health, knowledge, love, heroism, devotion, goodness, glory and selflessness, respectively. And there is no room in them for any type of negative dualism, escapism,



fatalism, other-worldliness, individualism, sorrow, self-torture and bigotry (jinke ride vigashai bhao duja nahi). So they shed nothing but divine sunshine, fragrance, beauty and goodness in their environment and establish the very kingdom of God – the eternal spring – in them.

Verily it is those possessed of divine spring who can create vernal beauties, juices and fragrances in all spheres of religion, politics, economics, social life, cultural activities and education and general behaviour and give the message of divine hope and optimism to the world that life in reality is all-joy because it is the very manifestation of divine spring.

Surely an individual possessed of the divine spring of life is the very image of heaven and is attuned to God. Guru Arjan Dev, the world famous author of the Sukhmani or Psalm of Peace and a typical brahma gyani sings the divine song of the divine spring with the fullness and practicality of life so sublimely:

I sing praises of God through acts of divine salutation.  
In eternal now, I possess beautiful joys of life;  
In eternal now, I am filled with supreme bliss  
For I am free from all cares  
And have become one with the Master.  
In eternal now, my personality is in bloom with perennial spring  
And I am spontaneously singing the praises of the unlimited One.  
In eternal now, I have established perfect harmony with God  
So God has joined me as a comrade in the sport of life,  
In a spirit of perfect oneness.  
I have made the service of the saints my pastime of holi – the sport of vernal colours  
And so I am dyed through and through with the red colour of the divine name.  
Now both my body and mind bloom with matchless beauties  
So that my sunshine and darkness are but evergreen and fresh.  
All my seasons have fully bloomed;  
I have realized God

So I am enjoying the eternal spring of life.  
The tree of divine name parjat  
Has taken its roots in my personality  
And is laden with the leaves and flowers of gems of various sorts.  
Surely I have sung the praises of God  
And become fully satiated.  
Now, I, Nanak, an admirer of God,  
Am fully immersed in the devotion of the all-pervading One.  
Rag Basant P.1180

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## Guru Nanak's Philosophy of Vigas

The word, Vigas has been used in the Gurbani in the sense of blossoming of the spirit; bloom of life; unfoldment of divine beauties in personality and fruitification of the divine Name in life at so many places.

This word, in reality, is the Punjabi form of the Sanskrit word Vikash, which means Godly evolution of life. Bhai Vir Singh has used the word 'Khera' for Vigas in his writings. Vigas is the natural characteristic of God. He wants to unfold his hidden beauties in the form of world – manifestation to satisfy His spontaneous urge of self-expression. His latent treasures want to show themselves in the shape of various cosmic developments as a matter of course. Without divine vigas there would have been no creation of the world at all which is the very embodiment of beauty, energy, joy and enlightenment. Guru Nanak sings the praise of this spirit of vigas in his poetic compositions:

God is running the system of His Hukam in the form of the universe.

“Verily O Nanak, Unlimited One is evolving His beauties in the manifestation of the world and enjoying it spontaneously.”

God develops His beauties of the world through His thoughtful enlightenment;

And enjoys the sight of its bloom.

But it is very difficult to tell the reality, O Nanak.”

God Himself is the sweet fruit of His manifestation.

He Himself is its juice and He Himself is its enjoyer.

He Himself is the wife; He Himself is the husband;

He Himself is the common bed of their enjoyment.

Verily the Master is imbued with the love of His own manifestation;

And pervades it brimfully.

Certainly God Himself is the fisherman, the fish, the water and the net;

And He Himself is the largest bead of the net;

And He Himself is its inner ruby.

No doubt, O' friend, the Beloved appears to be gifted with various colours of divinity Himself.

Verily the wives of the living husband enjoy the sight of his Manifestation ever and ever;

And love it devotionally.

Nanak says in all humility,

That God is the tank – the Soul;

He Himself is the lotus flower – the Heart;

And He Himself is Kaviya, flower-the brain–That grows in it.

Verily God sees His own expression of the world;

Casts His looks of satisfaction on it.”

And feels bloomed in spirit.

God Himself has created the whole creation;

And He Himself has engaged it in the performance of useful work.

Verily the world is expression of God's greatness;

And He feels blossomed in spirit at its sight.”

“God is not only running the workshop of the world through His Hukam;

But is also evolving its colour and bloom through His command.

But we get that substance in our life which He has already ordained for us”

Guru Amar Dass and Guru Ram Dass have also sung of the Vigas of life in the same spirit:-

“The world is a garden no doubt;

And the Master Himself is its gardner.

He looks after the growth of every plant with scrupulous care.

None of the plants is devoid of His protection at all.

All the vegetations of the garden are emitting the same fragrance musically;

Which he has implanted in them,  
Verily the Lord uses scent of the flowers of the garden according  
to His wish.”

“God Himself blooms the shape of His manifestation of the  
world;  
And He Himself enjoys the sight of its blossoms.”  
God Himself performs wonderful deeds in the form of His  
manifestation;  
And He Himself feels bloomed at their sight.”

Guru Nanak has clearly expressed this idea again and again in his  
poetry that “God’s aim of His creation is to enjoy the scene of the  
colour, bloom and fructification of His own beauties, graces,  
excellencies and eminences that find expression in it out of His  
spontaneity.”

The same is the aim of man’s life. He should, too, attain the vigas  
of his life through Name Simran and the disinterested service and, thus,  
get the self-fulfillment of his life through enjoyment of God’s beauties,  
joys and graces in the spirit of egolessness.

How to attain the vigas of life is one of the so many important  
questions of life which have been dealt with at length in the Guru Granth  
Sahib. The divine masters have given suitable answers to it and have  
asked the seekers of God to try the right solution of the question  
practically to make their very life the kingdom of God– a veritable  
paradise on earth.

Cultivation of the divine intellect brings about the vigas of life.  
But this intellect grows in a life which is full of divine fragrance,  
sweetness and purity. Guru Nanak says in Sri Rag –

“In a personality, where there is a body of Kesar,  
The tongue of gems,  
The breath of the odour of Agar,  
The frontal mark of the internal 68 shrines of purity,  
There and there alone blooms forth the divine intellect,  
Which enables its possessor to sing the praises of God’s Name–  
Who is the very treasure of life’s beauties.” (G.G.P.17)

Purity of life combined with contemplation, austerity and discipline  
of God’s name surely makes the lotus of heart blossom and fill the life  
with the honey of Godliness.

“When one resists successfully temptations of materialism  
Which are so distressing;  
Gives up evil;  
Concentrates on the Real-self fully,  
Makes meditation, austerity and discipline of Name as the very  
protector of his life;  
Then the lotus of his heart blooms,  
And there drips honey of Sabad in his life.”

To attain truth is to have permanent belief in the existence of God,  
Who is possessed of eternal values of life. Adoption of truth in life  
causes the blossoming of the spirit.

“I have attained the bloom of life through grasp of truth;  
And so the Master has placed the treasure of name in my life.”  
When a devotee becomes attracted towards God,  
Cultivates love for Him,  
And adopts Him as her husband through exercise of truth,  
Then her body and mind blossom with the fruit of reality,  
And make her life invaluable beyond description.  
“One who practises falsehood becomes false;  
But one who practises beauties of God’s Name;  
Gets the bloom of life.”

To realize truth is to get the perfect vision of God’s beauty which  
is surely productive of the vigas of life.

“When I realized the vision of God;  
My mind got blossomed in spirit.  
I saw His all-pervading enlightenment universally.  
And the desire of my heart became fulfilled.”

(Guru Arjan \_ Rag Gauri – P.176)

“I saw the perfect Master’s vision;  
Became bloomed in spirit;  
And got the fruit of life from Him to my entire satisfaction.”  
(Guru Ram Dass – Rag Majh-P. 95)

Dharma is the very nature of God. Those, who practise dharma, not only become free from all sorts of sins but also get hold of divine virtues which make their life full of divine blossoms.

“Verily those alone fear who practice vice.  
The people possessed of Dharma are fearless and ever and ever in bloom of life.”

“Sabad or Name in action or Name fully evolved is the main substance which makes life full of colour and bloom of Godliness.

“Name tastes ambrosially sweet indeed,  
When we dedicate to it fully.  
Surely communion with the Name not only evolves the bloom of the spirit  
But also makes one eternally wakeful.

“Through the spontaneously adoption of the true Sabad,  
I not only saw the vision of God  
But also got the fructification of life.  
And became full of nectarean juices.”

Through the realization of Name, which is the only profit of life,  
I evolved in life the bloom of Divine enlightenment.”

“It is Sabad of the guru alone which is the main stay of real scholars.

It really makes them develop the eternal love of God,  
And endows their life with the colour and bloom of divinity.”  
(Guru ArjanDev)

Guru Nanak has shed great light on the philosophy of vighas in the 8th, 9th, 10th and 11th stanzas of the Japji. There he says that by practice of the Sunnan of the Name which means complete concentration on, thorough dedication to, or celestial communion with God’s name, there

is evolution of perfect vighas in life and this vighas takes up the form of the qualities of Yoga, devotion, heavenly inspiration, self-control, immortality of spirit, divine knowledge, continued grasp of inner education, complete purity, spontaneity and depth of wisdom. And it blesses the aspirants with the positions of seers, yogis, sages and spiritual kings. This vighas, he adds is especially the real characteristic of God’s devotees and it makes them not only rise above sin and sorrow but also get the real bloom of life.

Similarly, Guru Nanak says in the Sri Rag, “Ast dhat patshah ki gharie sabad vighas-,” This means that one’s personality has eight spiritual metals which are to be shaped in the evolution of vighas. They are body, mind, consciousness, conscience, sex, tongue, energy and breath. These metals belong to the soul which is their king. To evolve them fully is to develop the qualities of divine knowledge, devotion, disinterested service, self-discipline, creative action, cosmic love, yoga, unity of Godhead and real heroism in them. But this vighas can be actualized through the continued assimilation of Sabad or Name in bloom.

In other words, to get the vighas of life is to attain the Name-character and to turn one’s very life into the veritable abode of God or a divine personality whose very author is God Himself.

Symbolically, the philosophy of vighas is the philosophy of the flower. Guru Nanak explained this fact to the Hindu and Muslim divines of Multan by placing a Jasmine flower on the brimful cup of milk which they had bought to him to show that Multan was already full of saints and faqirs and there was no room left for a new teacher like him.

The Guru said in reply, that his life was like a blossomed flower which was so sweet, fragrant, pure and enlightened that it could find room and respect everywhere. He explained that just as a flower first establishes a living relation with its origin, the sun absorbs its beauty, energy, sweetness, light and fragrance, and then with these qualities scents its environments selflessly, similarly, to become a man of vighas, one should set up a living connection of unity with God – the Real Self of all human beings; absorb the quality of his name and express them in the form of yoga, wisdom, devotion, love, simran and creative, constructive and progressive actions to divinize the world around him.

The “Nadar nihal” and “Pargas” are other two words which Guru Nanak has associated with vigas. Nihal means plant of life which, being blessed with God’s grace, becomes fully blossomed and bears the fruits of divinity and spiritualism. Pargas means enlightenment of the spirit which assumes the form of self-realization and self-manifestation. But these bloom of the plant of life and enlightenment of the spirit are mostly the fruit of God’s grace.

“Verily it is through the Grace of God alone,  
That one achieves the enlightenment of spirit  
And blossoming of the lotus of the heart.”

In reality, it is the grace of God alone which appears in the shape of vigas in a truly dedicated life. In the Japji, Guru Nanak says that the ornament of Sabad, Name or Nectar, is shaped in the mint of true personality by those and those alone who follow the path of divine action and grace. When all-grace God endows one with His gracefully, one gets the complete bloom of life.

God’s grace cannot be had by any egoistic force or exercise. It comes to one, as a matter of course when one follows God’s will egolessly and performs selflessly, acts of charity, kindness and mercy. But the greatest source of its acquisition is association with saints, prophets and spiritual teachers who, being God’s comrades and representatives, chiefly express His grace through their lives and actions. So to benefit by their living touch of saintliness is to be blessed with grace of God. The divine masters speak of this act forcefully:

“It was through the grace of the Teacher indeed,  
That the over-turned lotus of my heart became erect and blossomed;  
And that there appeared the light of God in the darkness of my mind.”

“When I cultivated love for the Master  
Through the grace of the true Teacher  
The ambrosial word blossomed in my life.”  
“When we associate with the Teacher;

We not only get free from dualism  
But also bloom the lotus of heart;  
Link our mind with God in a spirit of super-consciousness;

Attain the living martyrdom of our life  
And get the juices of the divine name to drink and enjoy for ever and ever.”

“It is through the grace of the Teacher indeed  
That there springs up real knowledge in our life;  
That one attains essence of Reality;  
That one’s intellect gets colour and bloom of truth;  
And that one’s personality becomes perfectly healthy.”  
“When I got the association of the saints;  
I gave up jealousy for others altogether.  
Verily through the companionship of the saints  
I have established harmony with all.  
Now none is enemy or alien to me at all,  
Certainly this enlightenment was given to me by the saints alone;  
That whatever God has created;  
Is the very embodiment of goodness.  
No doubt one and one God pervades all beings;  
And Nanak feels blossom and bloom of life at his universal sight.” (G.G.P 1299 )

Various are the advantages of vigas indeed. One who wants to enjoy life with all its pleasures, graces and beauties, should not miss them at all.

“Verily when I got vision of God – the Husband,  
I achieved the vigas of life  
And get truth as the permanent decoration of my life.”

“One who evolves vigas in his heart;  
Gets rid of dualism altogether.”  
“The Guru gave me nectar of Name to drink;

I tasted it again and again;  
And got, the bloom of life.”

“Verily when I realized union with God  
I got peace of mind as well as the vigas of life.”

“A God-dedicated soul performs those actions of divine Name,  
spiritual hunger and celestial joy,  
Which bring about vigas of life.”

“When I set up Ram Nam in my heart;  
The lamp of Sabad bloomed in my life in all its brilliance.”

“Verily we get the bloom of the lotus of our heart through  
dedication to the Guru.

Certainly when we bloom the earth and sky of our life,  
The glory and beauty of God becomes manifest to us  
thoroughly.

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## Optimism of Spirit

In Sikh religious literature optimism has been called Chardi Kala or the art of rising in godliness continually. So according to this conception to develop optimism in life is to adopt an ever progressive attitude of spiritualism in life and to have ever new, bright and creative hopefulness of spirit. Chardi Kala is an essential factor for achieving enduring success in life. Hence Gurbani emphasizes the need of its cultivation again and again.

God is all optimism. He as Father, Mother, Master, Teacher, Beloved and Real-self is ever inspiring human beings to progress optimistically to reach the goal of perfection. But to profit by His optimism one should imbibe values of self discipline, truth and moderation in life and assimilate the real spirit of Dharma practically. Divine Nanak has expressed it in Asa-di-Var thus:

It is only the individuals endowed with self discipline who  
really practice devotion to God;  
Because they concentrate on Truth and Truth alone, and adopt  
not the path of evil ever. Translate Dharma into action by  
performance of noble deeds  
Break the bonds of materialism altogether.  
And observe moderation in matters of food and drink.  
So God the great giver,  
Adds to their virtues continually.  
And thus through His grace,  
They rise in the Divine optimism perpetually  
And realize Him through evolution of real eminence in life.  
(G.G.P. 467)

Guru Arjan Dev, too, gives his message of Divine optimism  
by the same light when he says:-

When a man controls his own senses,  
 Sublimates them and offers them as a gift to God  
 Then God the wonderful,  
 Has his abode in him.  
 And makes him meditate through them on His Feet  
 Love His Subtle beauties practically.  
 The man thus becomes free from all diseases and sorrows  
 And feels ever new, young and optimistic.  
 He is thus perennially absorbed in the remembrance of the  
 Divine Name.  
 And transcends death permanently.  
 Surely he thus becomes eternally one with his Creator and  
 Origin.

It is the individuals who practically believe that the soul is immortal and has unlimited powers and beauties which crave for development; that God, man and nature are in reality one and God-realization is the ultimate goal of all human beings; that the world is God's Home, Temple and Play and so to sweeten and enrich life, real interest should be taken in it; that life is a favourable chance given to all to develop character and thus enjoy themselves; that sorrow is nothing but Divine medicine and Godly gifted death is nothing but a call for Divine union-Pessimism and disappointment are nothing but necessary conditions for the development of their positive virtues, so they must be fully utilized and understood that all souls are equal inheritors of the unlimited heritage of Divinity and that there is eternity at their disposal to benefit by it. Those who think on the above lines can cultivate real optimism in life. In other words to evolve Divine optimism in life is to develop the virtues of self-reliance, self-guidance, self-reverence, self-control, fearlessness and courage in life; to attune oneself fully to God's will; to practice Name-simran with the fullest concentration and practicality; to live in the inspiring and edifying association of saints; to follow noble ideals of life; to have undying faith in oneself and God and to advance continually on the path of Dharma.

The Sikh Gurus made it a point to inculcate the virtues of Divine optimism among their followers individually and collectively. When

Guru Nanak came in the world, the conditions of life were so discouraging that he had to say with anguish, 'The Rulers have become butchers. They hold the knife of the ironage in their hands. Dharma has taken wings and flown away. The dark night of falsehood is prevailing everywhere.' But possessed of robust optimism as he was he set to work in all earnestness and at last succeeded in elevating his motherland religiously, socially, politically and economically. To inspire his countrymen with a spirit of optimism he sang of human dignity and greatness and said that God and man were in reality one in essence and that the man who knows God becomes like Him and that to become one with God was every one's birth right and that ultimately all were to attain the destiny of God-realization; so there was no need of being disappointed and pessimistic at all. To benefit humanity by his message of divine hope and optimism permanently he has fully described it in his divine poetic compositions especially in Asa-di-Var, Onkar, the Sidh gosti and the Bara Mah.

Guru Arjan Dev too sang of real optimism and hopefulness and translated them into practical life to inspire his countrymen. His compositions of Sukhmani and Bawan Akhari are specially full of inspiration of Divine optimism and depict life in celestially bright colours of joy. Indeed the fifth Guru had his optimistic spirit ever young, progressive and energetic because he had enshrined the ambrosial Name in his heart. He sang of his mission optimistically even when he was required to lay down his life as a sacrifice at the altar of Dharma, because he hoped that a new spiritual life of true heroism and self-sacrifice was sure to grow in his land because of his martyrdom. Similarly Guru Teg Bahadur was inspired by a high type of Divine optimism and Godly hopelessness when he challenged the Mughal imperialism which was bent on rooting out the Hindu Dharma and culture and walked on the path of heroic self sacrifice fearlessly for the protection of faith.

Other Gurus, too, were ever optimistic in the performance of their sacred mission of national freedom and human salvation. But the Tenth master adopted the spirit of optimism as permanent feature of his holy creed. He was merely nine when his father was martyred but he took

up the duty of the creation of Khalsa and with his help fought for country's freedom with a unique optimism and earnestness. He gathered forces, built forts and fought battles. His optimism was never shaken at all even in the midst of the most discouraging circumstances. After leaving chamkaur sahib, when he was roaming about in the jungles all alone, bare-footed, with bruised feet, shelterless, having lost his sons and mother he could sing song thanking God, resting his head on a slab of stone."Miter, piara nu hal murida da kahna"

O mother nature tell the beloved God  
The sad plight of devotees  
That without His presence the  
Covering of comfortable quilts  
Is but an acute malady  
And living itself is but  
Residing in the nests of serpents  
Verily in union even the straw bed  
Of the beloved is cosy and charming  
But in separation from Him even  
The most royal beds of the luminous  
Are but a thing of great curse indeed. (Dasam Granth P. 710)

On the other hand it increased in intensity when he was required to make unique sacrifices and bear untold sufferings for his mission. The 'epistle of victory' which he wrote to Aurangzeb and in which he castigated him for his bigotry speaks highly of the unique moral courage that characterized him.

The master infused an undying spirit of robust optimism in his followers by his noble example and precept. So it has surely become a distinctive feature of their religious and national character and has been showing itself throughout their career. They did not lose heart even when they passed through the hardest ordeals and privations.

The spirit of Chardi Kala' characterized the lives of the mighty heroes like Banda Singh Bahadur, Bhai Mani Singh, Bhai Taru Singh and Bhai Mehtab Singh, Nawab Kapur Singh, Maharaja Ranjit Singh, Sardar Hari Singh Nalwa, Akali Phula Singh, Sardar Sham Singh

Attariwala and Baba Ram Singh abundantly. But this divine optimism was especially shown by the brave Khalsa who lived during the 50 years that intervened between the martyrdom of Banda Singh Bahadur and the rise of the Sikh Misals when the Mughal imperialism was intent on crushing the Sikh movement totally, had fixed prices for the heads of the Sikhs and issued orders for their wholesale slaughter when Abdali struck at them furiously, thousands of them, men, women, boys and girls, nay even children and babies were butchered barbarously by the enemies and they had to flee from their hearths and homes and find shelter in secluded jungles. But still they looked on the bright side of things; strengthened their faith in God, the Guru and themselves all the more; sang songs of God's sweet will and hoped for the better ever and ever till at last they became masters of their homes and lands.

Even recently at the time of India's partition the Sikh population was divided into two parts. The part that was placed in Pakistan was driven out of its homes and Gurdwaras and lands and subjected to much cruelty and slaughter. But they did not lose their spirit, kept alive their characteristic optimism and consequently have re-established themselves in India.

Guru Gobind Singh founded the Khalsa Panth on the Baisakhi day—the new year day of India—the day connected with so many sweet and sacred memories and glories of the past and the day associated with so many bright hopes and aspirations for the future and instructed them, "Remember you Khalsa that you have been initiated into the faith with the ambrosia of the Divine Name on the new year's day. So you must ever keep new, fresh and young in your spirit of optimism, in your onward and progressive march on the path of Dharma and in your continued grasp of cosmic and godly values of life; and because of your divine origin and godly heritage regard your life as a festival of divinity and celebrate it with new Year's day spirit of rejoicing and festivity in the belief that you as pure ones are the children of wonderful and ever victorious Lord and are wedded to the establishment of His Kingdom. They generally have been true to the Master in the maintenance of the spirit of Divine optimism.



To make optimism a permanent feature of the Sikh character the Guru was farsighted enough to include the song in the epilogue of the congregational prayer of the Sikhs which they were to offer every day:-

O God in honour of our Beloved Nanak,  
Give us the Simran of Thy Name,  
Bless us with the art of ever progressive optimism;  
Make us follow Thy will.  
And enable us to do good to all disinterestedly.

In a Sikh heart where there is love of Divine Nanak; simran of the holy name; sense of submission to God's will and real spirit of disinterested service to all; there is the sure growth of Divine optimism which unfailingly makes life a heaven. Marching ahead in the battlefield, with their heads on their palms this divine song of Guru Gobind Singh inspires the sikh forces to sacrifice their all at the altar of Motherland, ever remaining in "chardikala".

"Beneficent Lord of the world  
Give me this favour of life  
That I shall ever practise divine virtues  
That I should never fear while fighting my enemies  
That I should win certain victory over them  
That I should ever behave as your  
True disciple of fervent faith  
That my only aim in life be  
The singing of your praises  
And that while the end of my life is near,  
I may meet the death of a martyr  
While fighting a well contested battle  
Against the enemies of Dharma.  
(Dasam Granth P 99).

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## **Desirelessness In Desirousness**

Desire is the most important aspect of mind. It not only governs the mind's three powers of intellect, heart and will, in their activities, but is also actuated by them in its aspirations. A desire which overpowers the mind with its negative and ungodly outlook, has been called mansa and this mansa is the cause of most human sufferings. The desire which longs for speedy satisfaction because of its deep hunger, is called vasna and this vasna when it is wholly materialistic or physical in its longings, is called trisna which is really very difficult to satisfy. Desire has also been called kam which means both lust and intense longing for enrichment and prosperity in life.

Man has a four fold personality; materialistic, mental, spiritual, and godly. Therefore, his desires, too, are of four kinds:

1. Materially, he desires to have riches, wealth, sovereignty and the satisfaction of bodily appetites and thirsts.
2. Mentally, he seeks knowledge, light and intellectual energy.
3. Spiritually he needs genuine love, beauty, purity and enlightenment.
4. And in the godly realm, he yearns for the enjoyment of complete union with God. Unless all these desires are fulfilled within responsible limits, he will not succeed in attaining to the balanced personality at which he aims.

### **Desire for God's Vision**

Man's unlimited hunger, which has been implanted in him by God, for abundant wealth, immortality, undying glory and sovereignty, eternal reputation, heavenly bliss and salvation is, in reality, his hunger for God's vision, whose reflection he finds in his imagination, and whose attraction he feels because of his original oneness with Him.

Had man not been God in essence and reality, he would have never desired union with Him. His longing for God is surely a positive proof of his being in reality one with Him. So to be really fruitful in life, he should concentrate his desires on the remembrance of his origin and ultimate goal alone, abjuring all else if he is to attain true fulfillment even though he may possess in the material sense all that he desires. Guru ArjanDev emphasizes this fact in a song of Sri Rag:

We can afford to forget all ungodly things;  
But we cannot afford to forget God who is all oneness.  
When we consume away with fire of knowledge  
All desires except that of God-realization,  
God blesses us with His Name,  
To achieve which is the true aim of our life.  
So, O, you seekers after truth, give up all other desires.  
Except that of God's vision.  
Verily those who serve the true Master devotionally  
Get the fruition of all their desires in the form of Godrealization.

### **Desire for Self-Expression**

It was the desire for self expression which caused the soul to dominate body and mind; to work out its destiny with their help, and to reap both the sweet and bitter fruits of their activities. It is, indeed, the desire for divine union which inspires man to march forward toward his destined goal. But he can only be truly successful in satisfying these legitimate desires if he follows the right path, that of the divine Name through the Guru's grace. Regarding this fact, Guru Nanak says clearly in the Sri Rag:

It was on account of being actuated by desires,  
That the soul took its birth.  
And it is also by being impelled by desires.  
That it tastes the sweets and bitters of life.  
Verily it is the desire which engulfs him in a prison  
And thus makes him wander in transmigration;  
Receiving nature's blows on his face.

Surely he suffers on account of his captivity, caused by evil desires.

But yet he can be saved from imprisonment,  
If he assimilates the Guru's wisdom;  
And devotes himself to God's name. (G.G.P – 6

Desires cannot be suppressed nor can they be eradicated, because they are outward expression of God's creative will, and thus are a source of perpetual energy and dynamism. But desires, to be productive of good results, must be positive, creative, unselfish and spiritual, making use of negativism, pessimism, materialism, fatalism and individualism only for the recognition of godly values of life. It is the hold of the divine Name alone which can give desires the right form; direct them into really creative channels; and transform them into characteristics of divine content. Otherwise the mere pursuit of material desires, devoid of the Name's discipline will never bring about true peace of mind:

When a man earns hundreds of rupees,  
He runs after thousands of them because of greed.  
Surely man cannot find satisfaction in pursuit of maya alone.  
Man indulges in various pleasures of senses,  
But attains no peace of mind there from.  
On the other hand, he dies a miserable death,  
Because of having exhausted his life in this futile manner.  
No one can obtain the real satisfaction of desires  
Without the cultivation of divine contentedness in life.  
Verily, without divine contentedness, attainment of all other aims is  
like obtaining the possession of wealth in a dream,  
And so is false indeed.  
Real bliss is obtained only by grasping God's name.  
But rare indeed is the man who does so. (Guru Arjan P.279)

### **Enemies of Spiritualism**

Man has to live in the world, and so he has the natural desires of his body, mind and soul to satisfy. He cannot exist without their

satisfaction. But when his desires are wholly concentrated on materialism and cross the legitimate limits, he becomes atheistic, ego-centred and foolish, and eventually is a tool in the hands of lust, anger, greed, attachment, and pride, which, in their crude form, are the real enemies of spirituality. It is the remembrance of the divine Name alone which can save him from this wretched condition of slavery by transforming his enemies into friends, and make him master of his own destiny. Verily, control of desires through the practice of the divine Name alone can give him a co-ordinated vision of life, dedicated to God-realization alone. This is the greatest desire which man possesses deep down within him.

Desires can be a great blessings, indeed. Without them, man would have been a mere cog in the machine of nature, and his hungers, thirsts, prayers, aims, ambitions and aspirations for the spiritual and godly life would not have been possible of existence. The desires of animals are simple and limited. But man, being possessed of intellect, emotion and will, and being an advanced soul, has correspondingly increased his desires. Yet, although, this increase has been the cause of his great suffering, it also clearly reveals his vision of unlimited divinity. Thus if his being is ego-centred, he will remain limited by the quest of material attainments alone, and will never eradicate the sorrow, defeat, weakness, disease and unhappiness which are the unavoidable results of purely material pursuits. His salvation lies only in being God-centred, through complete dedication to His Name which will certainly regulate and purify his desires and sublimate them into divine will, elevating him to the realm of soul and his aim to spiritual and godly values alone.

### **Right Desires**

Desires cannot be subject to negation. They can be productive of great good if they are rightly used. To have one's desires fully governed, coloured, controlled and inspired by the divine Name, has been called in the Gurbani the quality of 'desirelessness in desirousness'. This desirousness is to have creative, positive, progressive and godly desires alone. And this desirelessness is but the evolution of divine actions in life. It is but to have cosmic outlook of life and be dedicated to God

completely. It is but the sublimation of desires into the divine will. It is but the transformation of desires into divine Hukam and Raza. It is but to base all one's actions on divine grace. And it is but to develop universality in individuality.

To have 'desirelessness in desirousness' appears to be a paradox on the surface, but fundamentally it is surely a reality which the true seeker after divinity will perceive and understand.

Surely when our aspirations become God's aspirations, when our aims are actuated by God's aim, when our will assimilates God's will, and when our individuality is fully merged in God's universal-self, then, and then alone, we can become desireless in our actions.

In the state of complete desirelessness man's personality becomes completely identified with God's personality; so he lives not for egoism and egotism but for God Himself. In this case, his ego is transformed into divine desire, and so his personality becomes God's temple. Thus, he becomes a gurmukh, with a universal and all embracing vision of life, radiating spiritual values, which is not only a blessing for himself but also for the whole world. To have desirelessness in desirousness' is to become permanently enfolded in the oneness of God, by rising above the world of opposites and the three modes of matter, to use the human and divine elements of one's nature with equal profit; to worship both the manifested and unmanifested aspects of God at the same time, and to be responsive to the calls of both one's individual and universal-self. The divine Masters have spoken of this reality in the most positive terms, thus:

Really, he alone is desireless,  
Who cultivates enlightenment in life,  
Through dedication to the divine Word;  
Who evolves true knowledge within himself;  
Who gives up ego;  
Who realizes the Name, consisting of the nine treasure of life  
Who rises above the three qualities of matter;  
And who wholly becomes one with God.

(Guru Amar Das: RaghMajh –P.128)

Surely men of realization are those;  
 Who have actually attained the vision of God;  
 And have not only seen the Master themselves,  
 But have shown Him to others as well,  
 Verily they obtain the light of divinity  
 Because they practise 'desirelessness in desirousness.'  
 (Guru Nanak: Rag Gauri- P.154)

Surely when I found the vision of God,  
 My mind blossomed into spirit;  
 And I found that the whole world was God's manifestation.  
 Surely, now, God's vision is the perfected fruit of  
 The desires of Nanak the man.

(Guru Nanak: Rag Gauri)

Desirelessness, in other words, means the curtailment of desires to the limit. But this quality can be attained only by those who dedicate themselves to God and depend on Him and Him alone.

It is the natural desire of God to aim at self-manifestation and self-realization in the play of nature. Man is His lower self, his son, beloved, representative, comrade, and disciple. He, too, can become one with Him in his desires, if he aims at self-manifestation. So for him to aim at God-realization and God manifestation is the only right way of practicing desirelessness in desirousness. And this quality in him is surely a sign of his co-operation with God's Hukam, will, thought, grace and sabad, thus transforming his natural pessimism, escapism, fatalism, individualism and all other worldliness into Name-saturated optimism, realism, determinism, selflessness and this-worldliness.

### **Complete Non-Attachment**

'Desirelessness in desirousness' has also been called in the Gurbani, udasi, or a state of complete non-attachment to things other than the godly. This is the characteristic beauty of the lotus flower which stands pure amidst the impurities of water, and has a creative, progressive and divine outlook in life. A man of real unattachment is the ideal Gurmukh, because he lives in the world as an ideal house-

holder and citizen, while his mind is fully absorbed in God. It was in the light of this conception of udasi amidst house-hold duties that Guru Nanak gives the cause of his being an Udasi in the Sidh Gosti in reply to a question put by the Yogi of Guru Gorakh Nath's cult:

I have become udasi simply to see God  
 Through complete dedication to Him.  
 I have put on the garb of a seeker after truth  
 To see his vision.  
 I have taken up the trade of dealing  
 In the merchandise of divine Name alone.  
 I, Nanak, intend to cross the ocean of life  
 By being a God-centred soul.(P.939)

### **Ideal God-Man**

So to practice desirelessness is to become an ideal God-man, who is a perfect Yogi as well and an ideal house-holder. The divine Masters have stressed this fact again and again, thus:

All people long for the satisfaction of their desires  
 But desireless is he alone  
 Who realizes God through the adoption of His Hukam.  
 Surely most people are sleeping the sleep of ignorance,  
 Wrapped up in egoistic desires  
 He alone awakens spiritually.  
 Whom He Himself awakens through his grace.  
 (Guru Amar Dass Rag Asa – P.423)

Man cannot worship the one God  
 As long he is tormented by egoistic desires  
 He can realize one God only  
 When he is desireless in action.  
 (Guru Nanak: Rag Ramkali-P.877)

O Nanak, those alone are men of real  
 desirelessness in desirousness,  
 Who serve God as their own self devotionally.  
 (Guru Nanak – P.356)

Most people are either optimistic or pessimistic in their desires,  
Most of them are actuated by the ego in the  
pursuit of the lust, anger, hunger and thirst of materialism.  
Rare indeed are those, O Nanak,  
Who are really unattached to them.

(Guru Nanak: Rag Gauri-P.153)

People die in their pursuit of egoistic desires,  
But desires do not die at all.  
He alone, O Nanak, has his desires fulfilled,  
Who fully concentrates his mind on God.

(Guru Amar Dass P 517)

Ultimately, all desires of mind will become extinct;  
Because God, who has created them,  
Will withdraw them to Himself.  
Verily there is nothing eternal to be possessed,  
Except the divine Name.

(Guru Amar Dass)

Verily, to be a Sanyasi it is necessary to practise 'desirelessness in desirousness' because this quality alone can give him the virtue of genuine renunciation in its form of egoless-ness. Guru Nanak says: as nirasi so sanyasi. To be vaisnav, or a man of cosmic love, as well, it is necessary to have no other desire beyond that of disinterestedly singing God's praises:

He alone is a believer in God the Universal self  
Who detaches himself totally from His maya;  
Who does not desire the fruit of any deed at all;  
And who is devoted completely to God's praises  
Who is Immaculate and Absolute.

(Guru Arjan P.274)

Undoubtedly, a real Yogi, too, should assimilate light and the oneness of God through the practice of 'desirelessness in desirousness':

I submit to the yogi  
Who lives in the loneliness of his soul;  
Who establishes but one God in his mind;  
Who practices desirelessness in desirousness  
And who sees God, who is beyond the reach  
of intellect and tongue.  
And shows Him to others as well.

(Guru Nanak: Sidh Gosti- P.938)

Certainly to be perfect, we must identify ourselves with God through grasp of the divine Name; but only an egoless man may succeed in this object:

We naturally call a man perfect  
Who is really perfect.  
A perfect man occupies the throne of Atma;  
Possesses beautiful fields of action;  
And practices desireless in desirousness  
O Nanak, when we get hold of the perfect  
One  
We grasp treasure of the divine Name,  
Which is eternally inexhaustible.

(Guru Nanak: Sri Rag- P.17)

In Sukhmani, the Fifth Master, too, calls it the aim of life to grasp the treasure of Name through desireless actions. When one egolessly evolves his desires into desirelessness, he becomes one with God in flesh and spirit. And so all his desires are fulfilled as a matter of course, because then God lives in him as doer and makes all his joys, virtues and treasures eternally his own possessions.

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## Living Salvation

In accordance with His law of separation – vijog – God ever creates the world of matter, energy, mind and soul out of His will (hukmi hovan akar hukmi hovan jia); invests the souls with ego and engages them spontaneously in the divine play. And according to His law of union–sanjog–He inspires them with greatness (hukam mile vadiai) and ultimately unites them with Himself. Led by sanjog, His will is ever busy in raising the souls in knowledge, love, purity and enlightenment. So all souls, in response to the divine inspiration and actuated by the divine will have a natural urge to reach their origin after perfection of their lives.

In reality the inspiration of the divine will is an invitation to every soul that he may attain salvation and become His own self. That is why God has been called sadanhar or Inviter in gurbani.

But how is this salvation to be achieved ? The divine Master has chalked out quite clearly the method of its realization in the Japji thus:

It is by assimilation of the divine grace  
That one achieves the temple of salvation.  
It is by the realization of the divine name  
That one gets possession of the sanctuary of salvation.  
Liberation from material bondage is obtained through  
Establishing conscious harmony with the divine will.  
None can suggest any other method of its realization at all.  
Those who get hold of the divine name  
And perform the difficult task of service and sacrifice in the world,  
Those alone are the glorious winners of life's sport;  
And many indeed are those who are redeemed in their association.

So in the light of this teaching, salvation is to evolve the divine name in life which is the inner essence of the divine will and outer expression of divine grace.

This name in its full bloom and development is called sabad in gurbani and this sabad has been given various meanings such as divine word, divine character, divine enlightenment, true braham gian, divine inspiration, intuitive light, true spiritualism and heavenly blossom of spirit in its various usages there. So realization and manifestation of sabad in life is the real salvation to aim at.

The people intend to attain salvation by performance of religious ceremonies and rituals.

But the treasure of salvation is obtained merely through praise and expression of the divine sabad.

Guru Nanak: Rag Maru P.992

Real action too is the evolution of the divine name in life and so it too is the surest means of achieving salvation:

Sabhna ka dar lekha hoe  
Karni bajho tarai na koe

Guru Nanak: Rag Maru P.952

All are answerable for their actions at the altar of divinity;  
Nobody can attain salvation without righteous deeds.

True salvation is the inward growth of divinity in life so it has been called mokhantar in gurbani. It is the real blossoming and unfolding of the spirit in godly activities. It is the internal awakening of the soul. It is the possession of the innermost source of truth, beauty and goodness. It is continuous evolution of life in the grasp of cosmic values. So, because of its positiveness, it has been called duar or divine temple, rattan or repository of God's name – the gem – and padarath or treasure of spiritualism. Hence salvation is the acquisition of the real education of life:

Mundra phatak banai kan  
Mukat nahi bidia bigian - Ramkali M.1- P-903

Neither decorating the ears with rings of quartz (bhekh-assumed appearance)

Nor philosophy and learning alone can fetch deliverance.

And hence the real performance of divine service is required.

Verily the attainment of salvation, artistic skill and

Divine bliss are through doing divine service and devotion.

(Guru Arjan: Rag Suhi P.777)

Guru Arjan Dev, who was himself an ideal jivan mukat (living liberated soul), has drawn a true sketch of the living, liberated soul in the Sukhmani:

He alone is the living, liberated soul

Who follows the will of God for self culture,

Who enjoys constant divine union without any tinge of separation,

Who, being above opposites, values gold and clay and nectar and a cup of poison equally.

Who sees the same reality in the beggar and the king

And who adopts the divine attitude as the very art of life.

Guru Nanak, the perfect, liberated soul and the ideal liberator of humanity, gave the experience of his own realization of living salvation:

My mind is a temple;

I have put on the garb of a free man,

I am continually bathing in the sacred fount of divinity that is within my heart;

The divine light of divine sabad pervades the whole of my spirit

So I am ever above cycles of births and deaths.

Guru Nanak: Rag Bilawal P.795

The revealed education of God is nectar,

I have drunk that nectar and become acceptable in the eyes of God.

I am beloved of God's eternal vision of beauty

So I care not for so-called heavens and paradises.

Guru Nanak: Rag Asa P.360

Surely true salvation is to be evolved in the mind. All the three powers of the mind – intellect, heart and will power– must be so edified and divinized as to make them coincide with the inmost origin. And this work can be done simply by a gurmukh or a true devotee of God.

It is the true liberated soul alone

Who evolves and enshrines the divine name in his mind.

Guru Nanak: Rag Asa P. 415

Verily it is a rare gurmukh alone

Who is a living, liberated soul.

Guru Amar Das: Rag Gauri P.229

Practical attitude of devotional love is surely the true means of attaining salvation. Guru Arjan: Rag Maru P.1017

Verily the real greatness of true devotees lies in the possession of the divine name which not only brings them salvation but its attendant beauties of heavenly bliss as well.

To the true devotee the possession of the divine name constitutes salvation, art of life, spiritual satisfaction and divine joy,

It is the colour and bloom of his life,

It is his safeguard against obstacles,

It is the source of his worldly enjoyment

It is his divine union,

It is the greatness of his character,

It is his reputation and glory.

Guru Arjan: Sukhmani P. 263

So salvation is the natural craving of every individual. It is his birthright. It is a possession worth having. One must aim at it and reach it certainly because it is by attaining it that one can rid oneself of one's limitations, sorrows, cares, diseases and sins; become one with God through adoption of His will; gain an inexhaustible store of spiritualism;

enjoy life's beauties, values and joys abundantly and become capable of doing real service to the world by making it advance more and more in genuine qualities of divinity.

It was to emphasize this vital importance that the fifth Guru gave forceful instructions in the Bawan Akhari for its cultivation:

Oh friend, wake up, make efforts  
And adopt only those means that may enable you  
To attain salvation by winning victory over maya.P. 258

Real salvation is not a thing of escapism at all. It is but successfully facing reality with the fullness and practicality of life.

Possession of the divine name gives unlimited power of divine beauties to the liberated soul and that power finds sure expression, in noble deeds and constructive activities, to justify itself. So a liberated soul does not contract and seek loneliness or irresponsibility. On the other hand he expands in spirituality to the utmost possible limits and mixes with people in order to ameliorate them. His is the way of creative joy, ennobling beauty, inspiring personality and enriching enlightenment. To him the world is the divine temple. His house is God's very home to him so he must live in it, shoulder its responsibilities, sincerely and honestly perform his duties to God, man and himself.

All the ten divine masters were liberated souls. They adopted the way of responsible living. They worked, prayed, fought, struggled, made sacrifices, produced literature, promoted fine arts, built a beautiful and brave nation and raised the world about them politically, socially, economically and morally. They attained salvation as highly evolved souls. They were practically householders and preached openly:

Continually singing of God's praises  
And concentration of life on the expression of Him and Him alone  
Is the way to achieve nirvana amidst household life.

Guru Arjan: Sukhmani P.262

If we make an offering of ourselves to the true master with  
the complete art of life.

Then we may laugh, play, eat and dress and yet be liberated  
souls in the world.

Guru Arjan: Gauri P. 522

True salvation is not the act of running away from births and deaths. It is but rising above them by cultivating the immaculate, immortal and ambrosial name. Births and deaths are concerned with ego. But real salvation is the act of transcending ego by realization of the divine will. So the real liberated soul is not worried about births and deaths because the world to him is a divine play in which the master of sportive joy – lila dhari– has engaged him out of love and so he cannot leave it without His will. And if He so wishes man as a liberated soul will take up the bondage of worldly responsibility for His sake (mukit bapdi bhi gyani tiage).

It is in this sense that Guru Arjan spoke of the representative souls or divine incarnates whom God sends in the world as His special messengers:

The great souls are free from the cycles of births and deaths;  
They come in the world as philanthropists and altruists.  
They bless the people with the gift of the name;  
They apply them to God's worship;  
They unite them with God.

Guru Arjan: Rag Suhi P. 749

Verily to the liberated souls the law of transmigration is a divine wonder–choj– and a divine drama– khel. So according to him one should accept it in the same light as a student regards the classification of his progress in education. Just as a student in case of failure is given other chances to pass the required test so is an unsuccessful soul given other chances to qualify himself for attainment of salvation. But failure is a failure after all and has many disadvantages, though it has a positive side as well. So gurbani teaches human beings to avail themselves of the first chance to attain salvation in order to enable themselves to take the earliest opportunity to possess the name treasure and enjoy it:

Go on marching forward;  
Do not move your shoulders backward at all.



Make the most of your present chance  
So that you may not have to fall into the material confinements  
again.

Guru Arjan: Bawan Akhri P. 1096

All limitations and bondages are connected with ego or a sense of separation. But when one sublimates one's ego into the divine will by practice of truth and meditation on the name, one cannot assert one's separate self at all (nanak hukmi je bujhe tan haumain kahe na koe) and so becomes a possessor of living salvation.

Verily he is the living, liberated soul who is egoless.

Guru Nanak: Rag Maru P.1010

So to be free from ego is to be free from all sorts of limitations, slaveries, ignorance, follies, prejudices and illusions and to regard oneself not as a jiva or individualized soul in material confinements but as God Himself. Hence real salvation comes not through keeping ego as a separate entity and entering with it into some so-called heaven after death (because in that case it would remain as limited as before and surely be a cause of slavery and bondage) but through evolving it into divine will by the practical adoption of divine virtues.

The temple of salvation –mokh duar – is found in one's own inner self. If it could be found somewhere outside oneself, it could not be the subject of real contemplation and achievement. Verily there is a life hereafter but liberation in that, too, is to be enjoyed by those who are free in this world:

Ethai janai so jae sinanai  
Hor phakad hindu musulmanai

Guru Nanak: Rag Maru P. 952

After attaining divine salvation an individual does not stop work at all. On the other hand he works more for the emancipation of people about him because, having found the fount of freedom within his own soul and being possessed of universal and collective responsibility because of his egolessness, he is actuated by the divine will in his spontaneous activities of disinterested good.

In gurbani this egoless spirit of work is called asa mahen nirasa (pursuit of desirelessness in desirousness) or jivat marna (acquisition of living martyrdom through sublimation of the ego) because in a state of egolessness God becomes the doer in the life of an individual and takes upon Himself the fullest responsibilities of his actions.

True salvation is not a sudden gift from heaven. It is to be obtained through the evolution of the divine character in life. So it is a very difficult thing to acquire and requires the honest, patient and preserving labour of years.

Gurbani teaches that the world is a bhav sagar or sea of materialism, Bhausagar or sea of fear and sansar sagar or world of permanent changeability. To cross it means to rise above its fears, changes and materialism, to use its wealth properly, to cultivate divine heroism by struggling through it bravely, to enjoy sportively swimming in it and ultimately be hailed as a successful hero. This is salvation indeed. But this is realized by the assimilation of the divine name which is not only the ship as well as her captain but also the provider of stimulus and energy for the struggle, hence is the necessity of cultivating the divine name. And its art is:

Just as in water the lotus remains unattached and pure  
And the water fowl keeps its feathers dry and light;  
Just so we should remain in the world with our consciousness  
fixed on the divine light  
And with our tongues busy in the remembrance and expressions  
of the divine name.  
Thus we will surely cross the ocean of the world.

Guru Nanak: Sikh Gosti P.938

True salvation is individualistic as well as collective in attitude. It is individualistic in the sense that it rests mainly on the individual to work it out. And it is collective in the sense that it cannot possibly be achieved simply by individualistic efforts because an individual, being devoid of the conscious contacts of God, man and nature, is but a mere zero. To attain salvation an individual must be helped by God, nature and saints.

While alive, a liberated soul is an individualistic unit with a collective sense of responsibility and divine doership but after leaving

his physical frame he becomes wholly identified with God and loses his separate identity and individualistic unit of material and mental manifestation. This process of the soul's evolution has been referred to in gurbani as the merging of a drop of water in the ocean or the blending of a ray with the sun. But this is not a negation of soul or life. It is but the evolution of universality in individuality. It is but finding one's highest self – God – positively; possessing Him thoroughly and enjoying Him eternally in a spirit of perfect integrity and oneness.

Just as water blends with water.  
Similarly the light of the life of the liberated soul.  
Becomes one with the fount of all light.  
Thus his wanderings through births and deaths come to an end  
And he, having attained eternal joy,  
Is perennially full of God's praises.

Guru Arjan: Sukhmani P.278

Achievement of this perfection alone is the attainment of salvation because it justifies the original oneness of the soul – the seeker – and God – the sought. Otherwise, if the soul were separate from God as an eternal individual entity, it could not achieve perfect and permanent salvation at all. Because a separate, egoistic existence, however great it may become, would ever be limited on account of its separation and egoism and, hence, apt to fall again and again into material and mental bondages and confinements:

Honda phadiagu nanak jan  
nah au na mai jani panu

Guru Nanak: Var Malhar P.1289

Those immersed in egoism shall be accountable, O Nanak  
When arrogance and vanity are subjected, the cycle of births  
and deaths is automatically terminated.

Therefore to have true salvation is to sublimate the ego into the divine will and to identify the soul with its original source.

Be it individuals or nations, only those can enjoy real freedom who follow the will of God and thereby develop humanitarian and

cosmopolitan values of life and collective sense of responsibility with complete faith in the oneness of God, man and nature; otherwise, being worshippers of egoism, they cannot rid themselves of selfishness, mental conflict, ignorance, dualism and illusion and their attendant evils of imperialism, caste-ism, mammon worship and fanaticism and they cannot help being enslaved physically, morality, mentally culturally and spiritually.

Guru Nanak had the salvation of the individual as well as of the nation in view so he laid the utmost stress on adoption of divine will and cultivation of the name in individual and collective life. He named his community Sikh sangat or assembly of lovers of spiritual life. His eight successors worked for its evolution on humanitarian and godly lines but his ninth successor, the tenth Guru, Guru Gobind Singh, sublimated it into the khalsa panth, or pure and divine people. He fully enjoined upon them that they should first liberate themselves and then cross the sea of the world honourably along with others (jas nav chade bhau sagar tare).

To sum up, according to the Sikh religion, the living salvation for an individual is to get hold of the divine name which is all emancipation and then to liberate the world through it (ap mukat mukat kare sansar). And a real gurmukh or God-centred soul indeed is the person who gloriously and blissfully enjoys it.

It is the gurmukh who is a liberated soul,  
Who possesses the true art of life,  
Who is a true seer and exponent of God,  
Who leads a blissful life in the household environment and retirement,  
Who knows the true values of life,  
Who is free from the bondage of ego that imprisons,  
Who is immune from comings and goings,  
Who is the doer of real actions,  
Who is a selfless actor  
And who works because of spontaneous joy.

Guru Arjan: Rag Majh P.131

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## **Guru Nanak's Conception of Divine Devotion**

Guru Nanak was the very incarnation of divine devotion. He kept on singing ambrosial songs of God's devotion through his mind, words and deeds all his life. With his devotional hymns he poured a new life of spiritualism into humanity at large generally and Punjab and India especially. He held the highest and the purest conception of Divine devotion. To him God's devotion was absorbing His beauties, virtues, sweets and juices in a spirit of self dedication, love, simran, harmony and kirtan, by the practice of knowledge, discipline, purity and charity and expressing them in the form of godly, creative, constructive and progressive activities of karma yoga to sweeten and edify the individual as well as collective life.

But, continuous 'simran' actuated by the purest Divine love was the very essence of his devotion. He could not live without simran (akha jiwan wisre mar jaan). He prayed to the collective wisdom and light of the word, the Guru, for the gift of simran alone. In the Japji he says, "Gura ik deh bujhai Sabhana Jian ka ik data".....

"O Guru, give me this spiritual enlightenment alone,  
That I may never forget one God,  
Who is the sole giver of the gifts of life to all." (Japji. 5)

His devotion was fashioned in the shape of simran by which he meant the practical life of at-one-ment with God. Simran to him was certainly the richest of all the earthly and heavenly treasures that he possessed. And he was in no case and on no account prepared to leave it, no matter whatever the worldly temptations and baits might be put before him. How sublime is the song of warning which he sings to his mind about keeping simran awake, alive and alight Moti Tan Mandar Usre ..... ( Sri Rag).

Let there be temples built with pearls;  
Decorated with gems;  
And perfumed with odours of musk, Kesar, ugar and Sandal-  
paste to attract you;  
But beware, O my mind;  
Lest you should be tempted into the forgetfulness of the  
Master's Name.  
As for myself, without the association of God,  
I may be consumed wholly indeed,  
I have consulted my Inner Light – the Guru.  
And found that He is surely Omnipresent.  
Let there be land studded with diamonds and rubies;  
Furnished with luxurious couches, ornamented with jewels.  
And on them may rest the most glamorous and sweet-tongued  
damsels.  
Giving amorous invitation of love to draw you.  
But beware, O my mind,  
Lest you should be lured into forgetting the Lord's name.  
Let me become a Yogi possessed of miraculous powers,  
Potent to work miracles,  
I may conceal and manifest myself at will because of them;  
And the people may honour me on that account;  
But be on the alert, O my mind,  
Lest you should be misled into forgetting His Name,  
Let me become a king;  
Collect an army and sit myself on the throne,  
And issue orders to realize revenues,  
But all this is vain, O my mind,  
Beware, beware, my mind,  
Lest you should be misdirected into forgetfulness of His Name.  
(G.G.P 14)

In this divinely, inspired and immortal poetic compositions, Guru Nanak has sung innumerable songs of Divine devotion and used various words for the expression and clarification of its meaning, such as Sewan

or worshipping Him; Gain or singing of His praises through Yogic deeds; Dhian or concentrating on His beauties and Simran etc; but to be coloured or imbued with the colour of Name (Name rate) is also the phrase he has used for absorption and practice of the Divine devotion. And it signifies that the true devotion should be ever-permeated with the spirit of youthfulness, optimism, cheerfulness, creativeness, health and purity of life virtues which are connected with the colour of the Name and it indicates that sincere devotion should be associated with that sublimation of the emotions of heart and sex which changes itself into universal love and Unity of God Head. Surely devotion according to the Guru is an inner spiritual growth which evolves in that pure heart which is accompanied by a sublimated sex impulse and connected with light, energy and heat-giving red blood of life which simran alone provides.

The kernel of Guru Nanak's conception of Divine devotion is found in his lengthy poem of Japji, Asa-di-Var, Onkar and Sidh Gosti, though there is a vast number of his other Hymns in the Guru Granth Sahib, which give ample vision of his views about devotion of God. Here are a few quotations from the Scriptures regarding it:-

1. Those who practise devotion of God, get honour in life. (Japji -5)
2. By the Sunan of the Divine Name (or attunement with and concentration on God's name) individuals attain to the positions of perfect God-filled souls, great men, gods and master-minds; Get inspired by revelations of earth, its supporting power heaven, continents, countries and low-lands. They rise above death; Become indentified with God's power Ishar, Brahma and Indra; Have their evil propensities sublimated into beautiful expressions; Know the art of Yoga and secrets of life; Imbibe the essence of the Shastras and Simrarties and the Vedas; Achieve the virtues of true knowledge, self control and charity; Have a dip into the sixty-eight founts of purity within; Gain honour giving education of life; Cultivate spontaneous concentration; They drink the original Fount of virtues; Attain to the status of great souls, spiritual guides and Divine kings;

Remove the blindness of egoistic ignorance altogether; And reach the unfathomed depths of divinity. But it is the devotees of God alone, who by the practice of the Sunan of the Name, Rise above sorrow and sin; And achieve the perennial joy of life and blossoming of the spirit. (Japji – 8,9,10,11)

- 3 There are millions and millions of devotees of God, In the vast manifestation of the Universes Who make the thoughtful application of arts and sciences. (Japji – 17)
- 4 Divine devotion cannot be evolved in life, without the cultivation of virtues and performance of noble deeds. (Japji – 21)
- 5 The devotees of God are in harmony with Him, Are imbued with His love; And are reservoirs of spiritual juices. So it is they and they alone; Who worship God in the true sense. (Japji – 27)
- 6 in the realm of action, Name manifests in the form of Divine Energy. There reigns supreme, the spirit of complete Unity of God Head. There live heroes, great warriors and valiant soldiers, Who are ever brimming with the Universal Spirit. There are Sitas interwoven with the glory of God. Their beauties are beyond description, indeed. Surely they can never fall victims to death or be deceived, In whose minds dwells the universal Spirit. There live devotees of various regions; In whose minds resides the True God; And who perform acts of creative, joy and peace spontaneously.
- 7 The devotees of God are hungry for the appreciation and singing of God's Praises. The true name is the very sustenance and food of their life. Day and night they are joyous. They submit to great men of virtues humbly to appreciate and honour them. (Asa-di-Var.6)
- 8 Devotees of God establish harmony with God, They look very beautiful when they sing psalms of life in His court. It is only the men void of devotional actions who are being dissipated in life. They cannot find refuge with him. It is only the proud people who do not realize their origin; And attribute to themselves the

qualities which are not theirs. It is men bereft of humility and divine song who call themselves big. But I am God's bard, And so the humblest of the humble. I simply crave for the association of devotees whose attention is ever fixed on God and God alone. (Asa-di-Var – 9)

- 9 surely this world is mad without the attainment of divine devotion. (Onkar – 14)
- 10 When persons are imbued with the love of Divine Name in a spirit of devotion, They are freed from ego, They are identified with truth They make the thoughtful appreciation of the art of life; They attain living salvation; They get insight into all the three realms of body, mind and soul; They attain eternal peace and joy; They cultivate the power of doing successful discussions about yoga; They obtain the spirit of perpetual goodness and charity; They evolve truth as the essence of the Divine character; They make thoughtful usage of arts and sciences; Surely all speech is void of sense, If it has not the tinge of the Divine Name. The people who are dyed with the devotion of the true Name; Certainly win the victory of life. (Sikh Gosti 32 & 33)

In the light of these divine verses, it can be safely said that in the eyes of Guru Nanak, Divine Devotion is a spiritual and Godly way of life and a perfect system of Divine behaviour which is cast in the Divine mould of true knowledge, truth, simran, beauty, purity, scientific vision, artistic skill, Divine comradeship, Divine harmony, Divine discipline, heroism, charity, liberation in life, kirtan and self manifestation; and its main function is to add to the beauty and glory of God, Man and Nature and fill the individual as well as collective life with ambrosial sweetness, charm, peace and joy of the divine name, so that the very world may be converted into the paradise of the God-filled souls.

Guru Nanak himself was an ideal and model devotee of God and was completely harmonized with his own conception of divine devotion; that is why he was so universally respected, claimed and admired. His personality was undoubtedly a versatile, well-balanced and all-round

personality of a typical saint and ideal poet; a great philosopher, divine bard, world teacher, world traveller, reformer, patriot, linguist, nation builder, founder of a faith and Karam Yogi of the highest order; but it was certainly based on his divine devotion which was so sublimely sweet, noble and inspiring. He was in reality the very representative soul of the cult of devotion of Bhagti movement. His devotion, no doubt, is altogether above other worldliness, religious imperialism, individualism, exclusiveness, escapism, fanaticism, fatalism, communalism, irresponsibility and inertia the evils which defeat the very end of the Divine devotion. His devotion is surely dynamic, ethical, godly, progressive, creative and constructive.

Guru Nanak loved all persons of all climes, races and countries with true devotional reverence because they were the very images of God to him. He sang the praises of Nature with the adoring fervour of a true admirer because Nature was the very Abode of God and Divine Play to him. He worshipped God as One, True self-existent Perfect Person, self-enlightened, Absolute, formless, kind, Immortal Friend, ultimate Reality, Supreme Being, Creator and Fountain-Head and origin of all beauties and virtues. He realized God as Father, Mother, Brother, Guru, Master, Comrade, Self and even an Admirer (Jajman), because of being devoted to Him wholly and solely. But his devotion reached the highest fruition when he realized God as the Husband and became His Spouse in the spiritual sense, signifying complete purification, sublimation, edification and divinization of his heart and soul.

Spiritually speaking, just as in earthy life there must be a true matrimonial alliance of a man and woman to build an ideal home; to bring up and evolve children; to be useful members of society; to do practical service to humanity and country; and to enjoy life creatively and fruitfully; similarly in a divine life, a true soul (which is a woman in godly sense) must be united with God – the Universal Husband, in conjugal relation to build up personality (which the Guru calls a Ghar – a home of body, mind and soul); to bring forth and evolve artistic and scientific products (which are like noble children or kirat as the Guru says) and make individual and collective life pleasant and evolutionary. On account of its importance the Guru emphasizes vigorously that the

true devotees of God must contract matrimonial alliances with Him to enjoy earthly and heavenly life, sweetly and abundantly. To stress the fact, he sings an inspiring song of his own practical marriage with God thus:-

God showered His Grace on me,  
And I found my real home.  
The Heavenly maids arranged the wedding of my soul with the Master.  
O you my friends, sing the song of my marriage in a spirit of spiritual enlightenment;  
As the Husband who is the very Soul of the Universe;  
Has come into my abode to own me as his beloved.  
My marriage was celebrated in the Divine Temple.  
I realized the Truth when the Husband gave me His darshan.  
I gave up ego and seated God in my mind as the Doer.  
And now the light of my soul is pervading all the three worlds.  
(Rag Asa – P. 351)

How inspiring and edifying is the union of the spiritual marriage?  
And how fortunate and blessed was the Divine Beloved Nanak, who had the goodness of enjoying it ?  
All hail to the Divine Nanak.

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## **Guru Arjan Dev's Conception of Devotion**

Guru Nanak defined God's devotion as the blossoming of the spirit and the 4th stage of celestial spontaneity and Guru Arjan Dev was cast in its complete mould. He not only recognized God as his very father, mother, friend, brother, master and inner-self but also loved Him with all his might and remembered his name with the firmest faith and practicality to the utmost of his ability. His following two songs give the actual proof of his being a true devotee of God:-

1. One God is the associate of my soul,  
The One is the protector of my life.  
The One is the mainstay of my mind.  
The One is the support of my very life breath.  
He is the Supreme Being and the Creator.  
Eternal peace lies in taking complete refuge in Him.  
O my mind, cast aside all other means;  
Apply yourself to the constant meditation of the Perfect Master;  
And cultivate devotional love for One and One alone.  
The One is my brother and friend,  
My mind depends on One alone;  
Because He gave me my life.  
Verily the Master who controls the whole Universe,  
Should not be forgotten at all.  
The One dwells in the Inner world of the soul.  
One alone lives in the external world of the matter.  
One alone is the occupant of all dwellings.  
He is the Controller of all the souls;  
So we should develop His perpetual remembrance.  
Surely we will be completely rid of all sorrows and miseries;

If we cultivate the pure love of the One.  
There is but One life in the whole universe without any second;  
And that is God, the One Supreme Being, the Universal Master.  
All the bodies and the souls belong to Him and Him alone.  
Verily in the world everything is happening according to His Will.

Nanak says without any reservation.  
That through the guidance of the Perfect Master,  
He practices Simran of the True One,  
And becomes united with the Perfect one in all oneness.

(Siri Rag 5th – Page 45)

2. O Lord, you are my father,  
You are my mother,  
And you are my brother also,  
You are my protector everywhere.  
Then why should I cherish any fear or have any sorrow O Master ?  
I have known you through your Grace,  
You alone are my support and pride.  
Surely there is none else beside you.  
All the World is but  
The very arena of your sport O Beloved One.  
You alone have created all the souls and creatures.  
And given them posts of work according to your Will.  
Every thing is happening in the world in accordance with your wish O Lord  
We are not concerned with that in any way at all O Master.  
I have got the sublimest bliss of life  
Through the remembrance of your name.  
I have got the complete satisfaction of my life.  
Through the recitation of your praises.  
There has risen the Blissful.  
Music of Divine congratulations in my heart.  
Through Thy Grace, O Master.

So I have surely won the most difficult battle of life  
Which I had undertaken O Lord.

(RagMajh 5th – Page 103)

Guru ArjanDev had developed the Divine Name in his personality fully, so he had become an ideal devotee of God because according to him it was the Name and Name alone whose evolution in life would bring about the personification of real divine devotion. He portrays a real picture of his realization of Name, the Gem in a heavenly song of unique sweetness:-

I have constantly found the Divine Ruby – The Godly Gem of the Name in my own mind.  
So my body and mind have both become blissful.  
And my whole personality has been identified with the Master's light.  
Verily I have satisfied my hunger and desire of life.  
And all worries of existence.  
I have been certainly forgotten.  
I have conquered my mind.  
And thus secured the essence of my life in the world.  
I have found complete peace and satisfaction within my own heart.  
I cannot deviate from the right path.  
The True Master has given me the inexhaustible treasure of Divine Name;  
Which is permanently above loss and termination.  
Listen to this wonderful song of my spiritual experience.  
The Guru has given me the Ambrosial Vision of Name.  
When I threw off the veil of ego, I met the Master;  
And became free from all sorts of egoistic jealousy.  
This marvellous experience of Name the Nectar.  
Can not be described at all.  
He alone knows it who tastes it practically.  
Nanak says that he has bloomed his life spiritually through adoption of Truth;

So the Guru has placed the most precious Treasure of Name in his mind.

(Rag Gauri 5th – Page 215)

Divine devotion is a combination of many qualities which according to Guru Arjan Dev are mainly 20 in number:-

1. **Japa or repetition and contemplation of God's Name.** Repetition of God's name is the uttering of a Beloved Name of Him or many of His sweet names with tongue, mind, breath, consciousness, intuition and soul again and again. In the Sukhmani the Guru says that to evolve Japa in life is to render it into a veritable paradise but it is possible of development when it is practised with Gurmukhta (complete dedication to God the Guru) in Sadh Sangat in the association of the saints with complete faith, reliance, love and continued concentration feeling His very presence. But these qualities must be motivated by contemplation of God or creative reflection of His name – which is surely source of all celestial inspiration and enlightenment.
2. **Faith in Oneness of God.** Faith in Oneness of God is true belief in the cosmic Unity of God, man and nature. This faith fills devotion with Universal vision and enables it to see its Own-self everywhere.
3. **Wisdom or Gian.** Wisdom makes devotion well-enlightened and clears its way of self-expression; renders it glorious and attunes it to reality.
4. **Disinterested action or self-less service.** While doing selfless acts of service, devotee must feel that God alone is all-doer; that He Himself is the Master as well as the servant, and that he exercises devotion to outlet His energies of love, appreciation and adoration. Devotion without creative and constructive service is a mere emotional thing and is not worth its name says the Guru.
5. **Humility.** Humility in Sikhism means egolessness. It is a fact that devotion changes pride into humility, but it must be

inspired by a humble code of conduct otherwise it can not develop the subtlety of its nature, toleration of spirit and sweetness of disposition.

6. **Love.** Love of God, man and nature is the very foundation of Divine devotion. It is love alone which purifies it; fills it with nectar and makes it a heavenly bliss in the real sense.
7. **Kirtan.** Kirtan is awakening of the Inner Nad and attunement of tunes of personality to the harmonious music of God which is being sung by heavenly bodies, high and religious minded people on earth. This Kirtan fills the devotee with celestial joy which is so necessary for the spiritual evolution of personality.
8. **Prayer.** Prayer is the very ambrosial food of Bhagti. It surely fills it with requisite guidance, light, joy and assistance of God which it requires for its identification with the real spirit of the Name.
9. **Sharan.** It means taking refuge in God and depending on Him wholly and solely. Devotion cannot flourish without grasping the real attitude of Sharan.
10. **Discipline.** Discipline is to feel the nearness or presence of God bodily mentally and spiritually and casting oneself into its very mould. Devotion cannot evolve without God's discipline says the Guru in clear words.
11. **Hukam or God's will.** A devotee must carry out God's will otherwise he cannot be free from ego which is his arch enemy. The Devotion to be complete should harmonize itself with God's will and merge itself in it fully.
12. **Raza or creative joy of God.** A devotee must regard it as his sacred duty to express God's creative joy in constructive and progressive activities to win His approval. Raza also must be cultivated to sublimate life into a veritable heaven.
13. **Grace.** It is God's Grace indeed which makes devotion a thing of real spiritualism and an ambrosial beatitude. A devotee must attune himself to God's will and adopt such an attitude of cosmic friendship that Divine Grace may enter his life as a matter of course.



14. **Obedience to God.** A devotee does not disobey God's Order or infringe any of his laws. It is but the very embodiment of obedience to Him who is the very author of all life.
15. **Modesty.** A devotee possesses the real spirit of modesty because he feels the Omnipresence of God, shows the utmost reverence for it, and bows his head to Him in all humility.
16. **Purity.** A devotee intends to become fully acceptable in God's eyes. So he exercises complete purity in his conduct of self-expression.
17. **Sacrifice.** A devotee renders his inner spirit into a heavenly gift and places it on the altar of God's love unreservedly and by calculating to win His acceptance.
18. **Heroism.** A devotee is very bold and heroic in his activities. He is quite frank and shows utmost moral courage for grasping the love of the Beloved. He is fearless and does not care even a bit for attacks of materialism and atheism. On the other hand he overcomes them with the utmost chivalry.
19. **Association with saints.** Devotion gets heavenly food from the touch and charged radiation of the saints and sees God's vision in their very images. So it longs for their association in the spirit of real adoration.
20. **Beauty.** Devotion is very beautiful in its inner spirit. So it wishes to remain in tune with beauty to receive Divine vision through it and to satisfy its urge for divine enlightenment.

Guru Arjan Dev says quite emphatically that those who cultivate divine Devotion with all its twenty qualities obtain real Bhagti which can make their life very embodiment of health, joy, sweetness, bliss and living salvation.

Guru Arjan Dev has also drawn a complete picture of the virtues of the devotees of God in his spiritual compositions or Revealed Poetry. Here are a few glimpses of the same:-

“ The joy at which the Sukhmani aims  
Is the name of God,  
Which is nectar indeed.

And this nectar resides only in the mind of God's devotees.”  
Says Nanak.( Sukhmani)

For the devotees it is God's name indeed  
Which is living salvation and Yogi's art,  
Is spiritual satisfaction and heavenly joy;  
Is colour and bloom of life.  
Is remover of obstacles through its spirit of Japa;  
Is giver of eminence of life;  
Is bestower of universal fame;  
And is remover of separation through its spirit of contemplation;  
The real devotee is imbued with disinterested service of the Name;  
And regards it as the object of supreme worship for every one universally.

(Sukhmani –2)

The devotee alone can establish the remembrance of God in mind who has firm faith in God the Guru.  
Verily the devotee alone can become famous in the three worlds of matter, mind and soul.  
Who but evolves one and one God in his heart.  
The practical attitude of a perfect devotee of God is Truth alone.  
Truth is in his mind and truth is in his expression of life;  
Truth is his vision and truth is his personality:  
Truth is his behaviour and truth is his manifestation of life.  
Verily the devotee who regards God as Truth;  
Becomes fully identified with Truth as a matter of course.

(Sukhmani – 15)

The bodies and minds of the devotees are dyed with the colour of God.  
Rare indeed are the men who benefit by their association.  
(Sukhmani -15)

God is in His devotee and the devotee is in God.  
They are one in spirit,  
They are free from illusion of dualism and ignorance.  
(Sukhmani – 18)

God's devotee is like his master,  
His human personality is fully identified with His Godly  
personality.  
His water of life is mixed with  
His Nectar of life in the same way  
As waves of various sports rise from the sea.  
And ultimately merge with it.

(Maru 5th – Page 1076)

God's devotees are full of joy.  
They are above fall or degradation.  
They are free from fear.  
They are victorious ever and ever.

(Basant 5th – Page 1181)

Bhagti Bhae or devotional attitude is a special word which the Guru has used especially in the Sukhmani. It means that a man's life should be governed by the divine values of devotion, such as truth, disinterested service, discipline, beauty, purity, fellow-feeling and love; he should feel God's nearness devotionally in all his activities of life; and he should see God in nature and man and respect Him with all his humility, humanism, sweetness, courtesy and salutation. Regarding this devotional attitude the Guru says in the Sukhmani:

Bhagt Bhae atam pargas.

We can cultivate self enlightenment through adoption of devotional attitude:

Bhagti bhae tarie Sansar.

We can cross the ocean of life simply through grasp of devotional behaviour.

Divine devotion has elevating, edifying and inspirational effect on the sex of a devotee. It sublimates his sex into God's love of the highest order. It converts him into the beloved of God and enables him to cultivate celestial citizenship, to build spiritual home for himself

and to become His divine offspring. Guru Arjan Dev who possessed a versatile personality of a perfect yogi, an ideal poet, reformer, world teacher, Brahm Giani, saint, statesman, nation builder, organizer and crown of martyrs, was a beloved consort of God as well. He has at so many places in his immortal poetry addressed God as Husband and declared openly that he had attained eternal Sohag. Here is a song of Nectarean sweetness which gives a sketch of his conjugal love for God in ambrosial strains-

O my maiden friend, I tell you quite honestly,  
That I really live with my Husband.  
Surely my body and mind have become fully attuned to the  
universal Beloved. Listen to me. I tell you sincerely.  
That my sleep has become a divine blessing for me.  
Because it is in it indeed  
That I got the vision of the Master.  
The Master has removed my illusion.  
He has endowed me with perfect peace of mind and spontaneity  
of spirit.  
So I have got spiritual enlightenment.  
As well as the evolved bloom of the lotus of my heart.  
I have got God the indweller of all hearts.  
As my husband,  
So my Sohag has become eternally immortal indeed.

(Rag Gouri 5th – Page 249)

Guru Arjan Dev's conception of Divine devotion is very grand indeed. It is both positive and negative in its approach to reality. Positively it believes that divine devotion should be governed by values of Divine Name alone; and negatively it is of opinion that devotion should be above all evils of materialism, atheism, imperialism, capitalism, dualism, flattery, casteism, idol-worship, slavery; ego, selfishness, exploitation, attachment, greed and lust, otherwise it can not flourish rightly. Here are a few other ideas which the Guru has expressed about the divine devotion to clarify its conception:-

They alone are the true devotees of God,  
In whom the perfect one has set Him-Self up.  
(RagAsa 5th – Page 397)

When we feel the very presence of God,  
And practise in it the divine devotion  
Which is actuated by His love.  
We get free from illusion and fear altogether.  
(RagJaisary 5th – Page 702)

God's palaces are residences of joy with lofty doors of celestial  
grandeur.  
But it is God's devotees alone who occupy them.  
(Page 739)

God's devotion rests purely on discipline.  
It is impossible to cross the ocean of the world without it.  
(RagBilawal 5th – Page 829)

We get the true status of life only when  
We practise with love the devotion of God who is Gracious.  
(Bilawal 5th– Page 818)

Devotion of God is the essence of human life.  
Those who lack it are surely subjected to humiliation.  
(RagGond 5th – Page 865)

One who applies himself to Kirtan of God with devotion which  
is inspired by his love.  
Salvation of life can be attained  
Only through the divine devotion  
Which is actuated by His love.  
(Maru 5th Page.1005)

Verily God's name alone is the food of the devotees.  
(Sukhmani – 2)

Attention of the devotees is ever fixed on intuitional light.  
And their bodies and minds are imbued with the colour of the  
Name of One God.

(Sukhmani – 2)

Surely without divine devotion the human body will be reduced  
to ashes of materialism.  
(Sukhmani – 15)

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## Divine Name And Its Realization

The Guru Granth Sahib throws the greatest light on the philosophy of the Divine Name and its realization. Though every song of Gurbani tells us something about name and its realization, yet Sri Japji and SidhGosti of Guru Nanak Dev tell us about Name and its realization at length.

According to Gurbani, Name is the very self of God, the Holy Spirit, the Word of Heaven, the greatest Reality of life, the very essence of Truth, Beauty and Optimism, the eternal life current; the very source of Nad (the Divine music – the dhun) and Ved (the divine wisdom) the very principle of enlightenment and divinization and the very manifestation of existence, light, joy, goodness and righteousness. The Gurbani also says that Dharma is the very nature of name; Divine Hukam is its very outward expression and Sabad is its fullest evolution.

In the Japji 19th, Guru Nanak uses the word naw for units of the Name and than for their personalities, and tells us that though these units of Name and their personalities, occupy millions upon millions of universes, yet they cannot be counted. Still they are the very expression of the name and there is no personality in the manifestation which is devoid of Name.

In stanza 21st of the Japji, he says that to win victory over materialism is to get hold of the creative name which is but the very personification of Truth, Beauty and eternal optimism.

In the Sukhmani Guru ArjanDev has spoken of the Divine Name and its attributes variously. In the canto second he calls name as the greatest helper, friend and comrade of the soul; the remover of difficulties, the dispeller of the fear of death, the giver of all the treasures of life, the bestower of salvation, art of life, satisfaction and joy; the Tree of Nectar and the celestial Cow which fulfills all the desires of the human beings not only in this world but in the hereafter too.

In the Sukhmani, Name has also been called as panacea for all ills and diseases; the very spirit of health, immorality, bliss, liberation and beatitude, and the very fountain head of all the virtues and beauties of life which make the human soul divinely fruitful and gloriously successful and help him to swim across the ocean of life victoriously.

The Gurbani also says that it is the name and name alone which gives the sublime fruits of life – Dharma, material prosperity, fulfillment of desires and salvation; which unites body, mind and soul with God and which makes the human beings the real spiritual heroes, kings and soldiers in both the worlds. According to Gurbani those alone live life in the real sense who establish name in minds and souls; otherwise those who are bereft of name are but blind, benighted, diseased and unsuccessful people who lose the very meaning of their life.

To explain the meanings of the Divine Name fully, its many substitutes, prefixes and suffixes have been used in the Gurbani, the words Sabad, Amrit, Sach, Hukam, Bani or Gurbani. Harhar, Nishan, Nidhan have mostly been used for Name, because it possesses the qualifications of these words.

Also the words Manak (diamond), Jawahar (Jewel), Ratan (Gem), Hira (Pearl), Naunidh (nine Treasures) have been used for the Divine Name to show that it is really beyond all values, measures and eminences.

The prefixes Ek, Kewal, Amrit, Hari, Aisa, Ram, Sat, Sach, Naunidh, Ratan, and Karam have been used with name to define it more forcefully. Ek Name means Name that is universal Oneness; Kewal Nam – Name that is Absolute; Amrit Nam – Name that is Nectar; Hari Nam (Harhar) – Name that is all-pervading, Aisa Nam – Name that is celestial, ambrosial and Godly; Ram Nam – Name that is Universal Being; Sat Nam – Name that is Supreme Reality; Sach Nam – Name that is Truth; and Naunidh Nam – Name that consists of the Nine treasures of spiritualism, Ratan Nam – Name that is Gem and Karam Nam – Name that is possessed of creative, constructive and progressive spirit of Divine action.

The word Aisa which has been used in the Gurbani as prefix to many words such as, aisaamrit, aisanam, aisagian, aisaPrabh, aisayog,

aisatgur etc, means in reality celestial, ambrosial or Godly although, at certain places, it has been used in the sense of ‘such a one’ as well.

The verse of the Japji ‘aisa nam Niranjan hoe // jeko man jane man koe’ means –

The Immaculate Name is ambrosial indeed;  
Provided one were to evolve it into mind – with wisdom.

Similarly with the suffixes the Divine Name has been used Nam Amrit – the name that is nectar, Nam Nidhan the Name that is spiritual Treasure; Nam Padarath – Name that is Divine Substance; Nam Nishan – Name that is very symbol, drum proof or flag of God; Nam-Niranjan – the Immaculate Name that is above three modes of matter and occupies the 4th stage of Divine spontaneity (Sahej Avastha); Name Ratan or Name that is Gem.

The word nai has been used in the Gurbani in connection with the Name especially in the Japji 4th and 27th and it means Divine play or lila. This word emphasizes that the world is really play or drama of God and so it must be enjoyed in all earnestness.

Name is both a sargun (manifest) Reality and Nirgun (unmanifest) Reality. As manifest Reality it is the very world and it is because of that that, the world has been called in the Gurbani Divine temple or very Abode of God. As unmanifest Reality, name is Hukam, Sabad, Word, Dharma or Bani. The Gurbani says that both the manifest and unmanifest Realities of the Name should be appreciated and worshipped to make life really fruitful and evolved.

As regards the invisible manifestation of the Name, Guru Nanak Dev has described it in the five spiritual realms of the Japji quite clearly. In the Realm of Dharma, the Name takes up the subtle form of God’s kingdom through actions that are inspired by God’s Grace. (Nadri karami pave nishan).

In the realm of Gian, Divine name manifests itself in five forms and they are Gian Parchand (fully enlightened wisdom) nad (Divine Music), binod (Humour) kod (sportsmanship) and anand (joy). In the realm of Divine Presence, the Divine Name exhibits itself in the form of beauty. ‘Saram Khand ki bani roop’. This beauty casts the inner

powers of consciousness, inner light, mind, conscience and intuition into Divine moulds.

In the realm of karm (Action), Divine name manifests itself in the form of energy which evolves itself into oneness of Divine vision. This unifying energy is productive of saint soldiers and true devotees of God who enshrine Him in mind and work for the creation of veritable paradise on earth. In sach khand or Realm of Truth name adopts the aspect of formlessness – sach khand wase Nirankar.

In the Gurbani various verbal phrases have been added to Name to show some of its specific activities and expressions.

1. **Nam Japna** – is to meditate or contemplate on name or to adopt the Name – values of life.
2. **Nam da sunan** – is to dedicate and devote oneself to Name fully and listen to its revelation through consciousness and absorb its qualities through mind.
3. **Nam da manna** – is to establish or evolve name in mind or to realize it in fullness practically.
4. **Nam da gain** – is to express name in creative and constructive activities of yoga or simran.
5. **Nam da kathan, akhan, warnan or vikhanan** – is to establish name in life and express creatively.
6. **Nam da bhajan karna** – is to pray to the Name with complete firmness of faith.
7. **Nam da dhian karna** – is to get hold of the Name.
8. **Nam da parhna** – is to study name in its manifestations of Divine Poetry and religious and direct Revelations.
9. **Nam di puja karna** – is to evolve the beauties of Name in life practically.
10. **Nam nu adhar banana** – is to make name the very food mainstay and prop of life.
11. **Nam di sharan lena** – is to take shelter in name and depend on it wholly and solely.
12. **Nam da simran** – to live life of at-one-ment with name consciously.

Every science has art and can not flourish and fructify without it. The art of Name – meditation requires years of hard labour to bear fruit.

Japa means continued and methodical repetition of God's name or names with all the tongues of personality. This Jap becomes Ajapajap tongueless repetition, or simran when it is ripe. In Name contemplation there operates the only philosophy of "jaisa sewa taisa hove" – Or man is surely cast in the mould of the ideal on which he concentrates his thoughts.

A very exhaustive and comprehensive light has been thrown on the science and art of Name-meditation in Guru Granth Sahib but its very essence has been given in Sri Japji Sahib, Asa-di-Var and Sidh Gosti of Guru Nanak Dev, Anand Sahib of Guru Amar Dass and the Sukhmani and Bawan Akhri of Guru Arjan Dev and various other ambrosial songs of the Masters.

In the Japji, the art of Name – meditation has been expressed at various places throughout but its main ideas have been expounded in the following stanzas:-

Ambrosial hours of early dawn should be especially used for meditation on true Name and its greatness and they should be inspired by creative action and Grace. They will bring about edification of personality and divinization of unity –vision.

Prayer for Name-Simran should be offered to Guru with firm faith constantly; and the fullest attention should be paid to His education of oneness. This act will certainly evolve gems, jewels and diamonds of Name in mind.

Name with its associates of Divine wisdom, music, art and Godly acceptance can be adopted and appreciated through assimilation of educative essences which are found in nature. Belief in the fact that every personality is the Abode of Name and that God is One's own Real Self is quite necessary for the development of Name meditation in life. (19)

We should practise the Name Meditation in circular round of yoga millions of time with all our countless tongues of body, mind, soul, consciousness, breath, conscience and intuition continually. While

practising meditation of Name we should be in perfect tune with one Universal God and ascend the stairs of life's honour. There is no realization of Name without God's Grace. So it behoves us to give all false boasts of egoism, follow His will and assimilate the inspirations of heaven to entitle ourselves to His Grace. (32)

The main aim of human efforts is to develop Name the nectar in life or to evolve it in one's personality. To realize it, Name meditation must be accompanied by the Divine qualities of purity, patience, perseverance, clear inner light, grasp of Divine wisdom, Divine discipline fire of austerity and earnestness, love and taste of Nectar, otherwise one will fail in one's objective. Besides to make the Sadhana a real success it is necessary that the aspirant should follow the path of action and grace. (38)

Those alone can win the sport of life gloriously and redeem many of their associates who regard the powers of Nature – the wind as Guru, water as father, earth as mother, day and night as nurses male and female and play it in the spirit of a child by feeling the very presence of the Omnipresent Dharma; by getting hold of the Divine Name and by performing the hard task of service, austerity and sacrifice.(Epilogue)

In the Sidh Gosti:- Guru Nanak has thrown a flood of light on the art of Name meditation:-

Just as the lotus flower lives in water pure and unattached; just as feathers of the water-fowl do not get wet in water so should we live in the world with our consciousness fixed on Sabad and with our tongue busy in singing the praises of Name. The aspirant after Name yoga should live in the loveliness of his soul; set up one God in mind; see His vision himself and show it to others to win the world's salutation.

The Sukhmani is perhaps the greatest standard treatise on the Divine Name and its philosophy of meditation and realization. According to the Sukhmani, the following qualities are necessary for success of Name meditation and realization.

God's Grace, Gurmukhta or dedication to Name ,the Guru, association with saints; spiritual hunger or wairag, faith, awareness of spirit; concentration of mind consciousness and intuition; nearness of God; purity in words, deeds and thoughts, right creative action;

spontaneity of spirit, continuity of practice, self-reliance, patience and perseverance, tapa; universal love, disinterested service; divine wisdom, humility of attitude; belief in unity of God head; praying to God continuously for gift of Name, submission to His Hukam and Dharma; offering of thanks to him for his blessings; and egolessness.

Besides the cultivation of these virtues the Sukhmani asks the meditators of his name to rise above illusion; five passions of lust, anger, greed, attachment and conceit; three modes of matter; jealousy, laziness, ignorance dualism selfishness, egotism, egoism, and opposites of Nature to attain success in his objective of name-realization in the real sense.

Name realization cannot be described in words or thoughts or through imagination because it is a unique achievement of actual experience and it can be felt only intuitively or by the inner most and subtlest senses of the spirit. Name realization takes up the form of evolution of truth, beauty, purity, meditation, disinterested service, vision of God's unity, discipline, universal love. Divine presence, heroism, human eternalism, joy, creativeness and optimism.

Briefly speaking he, who realizes Name, rises above three modes of matter; attains the fourth stage of spontaneity; opens his inward eyes of soul and spirit, becomes one with God in spirit and flesh; makes his personality the very Abode of God. Sublimates his ego into Divine Will; makes God the doer in his life; receives his direct revelations; establishes His sabad in his mind and soul and brims with the spirit of the Holy name through and through.

The men and women of realization live with their spirits souls and minds in the realms of Dharma, Gian, Saram Karam and sach, the sketches of whose lives have been drawn in the Japji by Guru Nanak through his actual experience.

In the Gurbani the persons of Name-realization have been given various names- the saints, the sadhs, the Divine incarnates. Yogis, devotees, Brahm, Gianis, Khalsas and especially the Gurmukhs – the Comrades of Lord Krishna, who are dyed with the colours of Name, have converted their life into a veritable Divine spring and have set up Kingdom of God in their personality with Nam-Nishan (flag) which

has the five divine symbols of meditation, truth, grace, action and enlightenment.

In the Gurbani there are so many songs, hymns and verses of the Gurus which speak of Name-realization which is based on actual experiences, but most of them belong to Sri Guru ArjanDev, who was an ideal poet, and BrahmGiani, a great scholar, reformer and devotee and the crown of martyrs undoubtedly. Here is a typical song of the Master about Name-realization.

Paya lal rattan man paya.....

I have certainly found the Divine Ruby the Godly gem of the Name in my own mind. So my body and mind have both become blissful.

And my whole personality has been identified with the Master's light. Verily I have satisfied my hunger and desire of life.

And transcended all worries of existence.

The perfect teacher has certainly enriched my fortune.

So I have conquered my mind and thus secured the essence of life in the world.

I have found complete peace and satisfaction within my own heart.

I cannot any longer deviate from the right path.

The true Master has given me the inexhaustible treasure of Divine Name; which is permanently above loss and termination. Listen to this wonderful song of my spiritual experience, O friends ! The Guru has given me the Ambrosial vision of the name.

When I threw off the veil of ego, I met the Master.

And became free from all sorts of egoistic jealousy.

This marvellous experience of Name the Nectar.

Cannot be described at all.

He alone knows who tastes it practically.

Nanak says that he has bloomed his life spiritually through adoption of truth. So the Guru has placed the perfect treasure of Divine Name in his mind. (G.G. P. 215)

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## Practice of God's Nearness

God has separated souls from Himself according to His law of separation, and has individualized them with a sense of ego. This ego has certainly created all the distances, differences, limitations, and barriers which intervene between God and the soul. But it is a very important factor of God's lila (play) of the world, because it has given the soul special responsibilities and duties and corresponding rights and privileges.

Apart from the law of separation, there is also the law of God's union with nature. This law is drawing soul nearer and nearer to Him, so that it may bloom and become more and more enlightened. It is because of this law that the soul finds some affinity with Him and tries to identify itself with Him. Had there been no connection of original and ultimate oneness between God and the soul, they would never have thought of establishing this relationship.

To advance in this relationship of oneness with God is to gain His nearness. Guru Nanak believed that divine nearness is essential for spiritual evolution. That is why he laid special emphasis on it in the Japji:

How can we become seers of truth and remove the egoistic wall of falsehood that stands between God and us ?  
The answer is that we can realize this objective by following the hukam of the Master of creative joy,  
Which He has set up in our very inner conscience  
Our nearest guide.  
Verily, if one were to realize God's hukam  
He would then never assert his ego.  
Some sing God's praises by perceiving and feeling His very omnipresence.  
If one as a true disciple were to listen to the Guru's message of oneness,

One could find the gems, jewels and diamonds of divinity evolving in one's own inner light.

God's created gems (poets, scientists, seers, philosophers, thinkers, yogis, saints, disinterested philanthropists etc.)

Sing His praises by taking their seats in 68 shrines of divinity, which lie hidden in their own minds and souls.

Omnipresent Dharma-LAW is recording the virtues and vices of the souls.

It is in accordance with their actions of life indeed,

That some are drawing nearer to God

While others are going farther away from Him.

Similarly, Guru Arjan Dev has stressed importance of the practice of God's nearness in the Sukhmani:

Those who practice remembrance of God enjoy unlimited happiness,

Those who practice the contemplation of the Master ever live nearer and nearer to Him.

One who regards God as ever nearer and nearer to Him,

Becomes acceptable and exalted in His kingdom.

O mind regard God perennially near to yourself,

Because it is the grace of His nearness that can fulfill all your needs.

O Nanak, those alone are perfect persons who live in the very omnipresence.

Practice you, O disciples, nearness of God's omnipresence ever and ever.

To free yourself from ignorance and darkness of illusion.

God is the nearest reality, because He is the Soul of all souls. Guru Nanak says in the Onkar: 'Oh men, God is your nearest Reality. Do not think that He is away from you. Verily, all creatures are one in spirit.' Likewise, he says in the Siri Rag. 'God is the nearest Comrade of all the souls, but He is evolving His colour and bloom in the shape of outer nature.' So in all practices and relations of nearness, it is in



reality His nearness that is realized, but one should have vision enough to feel it and benefit by it fully.

### **Growth of Simran**

Simran (Life of atonement with God) to flourish, needs many factors such as meditation, contemplation, art, faith, love, knowledge, purity, austerity, dedication, earnestness, and relaxation, silence and loneliness of spirit, but the most important of them is feeling God's very nearness at the time of its practice because it is this nearness which converts simran into practical disinterested and creative yoga, and makes it a heavenly bliss and celestial ambrosia, which is worth enjoying.

Truth removes falsehood, ignorance, egotism, dualism, illusion and darkness and helps us to reach the Divine Palace which lies in the inmost Reality of our own-selves. Hence practice of truth also means practice of God's nearness. Guru Amar Das certifies this fact when he says in the Sri Rag:

Tin ko mahil hadur hai jo sach rahe liv lae ( G.G. P.35 )

Those who cultivate permanent love for Truth have access to the all-pervading palace of God.

Dharma is but God's nature and law. By practicing dharma we adopt the divine qualities of truth, love, justice, beauty and goodness. Hence we are increasingly conscious of God's nearness. Similarly, hukam, nam, or sabad, too, are God's own-selves and their practice brings us nearer and nearer to God by removing the intervening ego and by raising us in true devotion and bliss.

### **How to Make Prayer Effective**

Prayer, to become practical and creative, must have the environment of God's nearness, otherwise it is sure to become theoretical and hypocritical.

Guru Arjan Dev says:

Sada nikat jano prabh apna sagal rein ho rahie.

O God give me strength that I may regard You, the Master, nearer and nearer and always be the humblest servant of all to feel Thy association.

By taking refuge in God, too, we feel his practical nearness, and get its protection and help for the evolution of spiritualism. Guru Arjan explains why he sought refuge in Him in the Rag Suhi thus:

God is the Resident in all abodes of beings,  
He is the all-pervading denizen of the universe.  
He is the nearest to us.  
He is the divine friend of us all.

So Nanak has taken refuge in Him permanently. (G.G.P-736)

God's work can be done through disinterested action. The more selfless the action the keener the perception of God's nearness. Guru Nanak says in the Japji:

God's kingdom is established in life through action actuated by divine grace Nadiri karmi pave nisan.

To see God's vision also means to come closer to Him. This vision is varied and is observed especially in the assembly of the saints because they are His own, near ones. Guru Arjan Dev gives his own experience of God's vision in the Rag Asa:

The Guru has enabled me to see God with my own eyes.  
Verily, He the captivating beloved occupies  
All the personalities and units of the world and the hereafter.  
Really, He the Beloved is the causes of all the causes:  
The Upholder of all the energies;  
And one Absolute, Supreme and Perfect Reality.  
Life becomes full of real happiness indeed.  
When His beautifully appreciative vision is seen in the saints.  
And advantage is taken of their purifying touch.

In the Sukhmani, too, the Guru has emphasized this fact with still greater force: 'We can realize God's nearness in the assembly of saints, and thus settle all our egoistic accounts.'

### **God's Temples**

God not only dwells in human souls, but also manifests Himself in Nature. Hence, in the gurbani, both human personality and Nature

have been called God's temples, and to revere them as such is surely to be conscious of His nearness.

Non-attachment implies renunciation of all things but awareness of God's nearness. According to Sukhmani, to set up God's name in the mind, to see one Reality in all and to submit to His law perpetually is to become the very embodiment of non-attachment, which can be the real liberator of the world.

To attain real happiness in life, we must be aware of God's nearness as one of the most important factors of success:

One who desires to get the supreme joy of life,  
Must practise truth;  
Feel the nearness of the Supreme Being;  
Contemplate on God's name wholly and solely;  
Become the humblest servant of all;  
Establish harmony with God completely;  
Harm not any soul at all;  
And enter the original home honourably;  
And thus declare to the people, O Nanak,  
That God is the purifier of the impure.

Guru Arjan, Rag Gauri

According to the gurbani, to be perfect, we must establish all possible relations of nearness with God. But the sweetest relation of divine play or devotion is the relation of being God's wife or the sohagan of the living Husband. And to realize this objective, it is essential for the spiritual aspirant to feel God's nearness and cultivate its attendant beauties. In the Rag Asa, Guru Arjan Dev advises the soul who desires to become God's beloved:

O dear friend! be you the humble servant to the saints;  
And develop the divine art of life;  
Through feeling the nearness of God, the Husband,  
Which is the sublime of all the virtues,  
Dye this beautiful mind of yours  
With the undying colour of the divine name;

Give up all egoistic cleverness and diplomacy;  
And feel the presence of God ever and ever,  
Meet Him in the bed of union  
In the light of the lamp of the Teacher's grace;  
And make yourself an offering of love to Him  
Through complete surrender,  
Verily, O Nanak, thus you will establish  
Complete harmony with the Husband, the Creator;  
And become an ideal sohagan with unique character, personal charm, and beauty. (G.G.P – 400 )

Conscience has been implanted by God in every human being as the nearest divine Teacher. Its guidance, if rightly and honestly sought, is the surest way of seeking God and the divine teachers. Therefore, in a sloka of 'Gauri Ki Var 5th.' Guru Arjan Dev has called it by the Arabic word 'rasul', or the messenger of God, and has advised all human beings, to benefit by it through assimilation of the divine name and dharma, for life's fulfillment:

O man, you wander day and night in pursuit of material pleasure;  
Which are in reality productive of pain and sorrow.  
If you have no regard for your conscience, the inner messenger of God,  
You cannot escape from entering hell.  
O you men worship God in the light of conscience.  
Whose treasure consists of that holy name  
Which can make your earthly life beautiful;  
And can also accompany you in the hereafter.  
Build your personality's edifice  
On the unshakeable pillars of true dharma;  
And seek shelter in Him  
Who is the prop of both the worlds;  
Verily, O Nanak, one who gets hold of God's feet  
Becomes the occupant of His kingdom.

Worshipping of God's feet means grasping His subtle and lotus-like qualities of love, truth, purity and peace, but this worship can bear the desired fruit only when it is practised in God's nearness.

### **Mind is Focal Point**

The mind is the region where God's nearness is felt most effectively because it is the focal point of all the powers of personality. To realize this aim, all the three aspects of the mind, intellect, emotion, and will-power should be saturated with unlimited knowledge, love and energy. Guru Nanak says:

Sidak kar sijda Man kar Makhsud  
Jih dir dekha tih dir Maujud.” (G.G.P 84)

Make your mind a divine temple and offer in it the prayer of truth. Then you will realize God.

Guru Amar Das, referring to the same thing, says:  
Nanak satguriah mile ja man rahe hadur (G.G.P-84)

O Nanak, we can realize God only when we keep our minds near Him permanently.

Therefore, cultivation of divine nearness in the mind requires constant repetition.

a man merei tu sada rah hari nale (G.G. P- 917)  
O my mind live near God for ever.

To practice nearness of God is to be free from fear, which is man's greatest enemy. Guru Arjan gives his own experience of the attainment of fearlessness.

Dar dar marte jab Janie dur  
Dar chukia dekhia Bharpur “ ( G.G. P. 186 )

When I thought God to be far, I began to die a lingering death through constant fear; but when I observed God as the all-pervading Reality, I got rid of all fear.

The perception of God's nearness becomes the surest safeguard against the commission of sin:

Nikat buje so bura kio Kare (G.G P.1139)  
A man who lives near God cannot commit evil.

When we think that God is far away, we are prey to the ever pervading fear of death.

Sang hovat ko janet dur  
So jan marta nit nit jhur (G.G.P . 395)

The self-centred man (manmukh) who denies God's Omnipresence is deprived of the divine enlightenment, whereas the God-centred soul or gurmukh lives in the very presence of the all-pervading Reality, and thus attains complete self-enlightenment.

Guru Nanak says in the Sri Rag:  
man mukh sojhi na pave  
gurmukh sada hadur (G.G. P. 60)

The self-centred man remains devoid of divine light, whereas the God-centred man is always aware of the divine omnipresence.

### **Ego Only Obstacle**

Undoubtedly, the ego is the only factor that sets up a wall of separation between God and men, but when it is removed they are integrated into a whole. Guru Arjan Dev says: 'the wife and the husband live together in one house. But there is this wall of ego between them. When the perfect teacher removes the barrier, she is united with her Husband in all nearness.'

Indeed, it is sheer blindness to think the ever-present Reality to be far away. The Sukhmani says:

Jo thakar sada sada hazure tako andha janat dure.( G.G.P 267)  
He is blind who considers the omnipresent Master to be far away.

Therefore by, practising simran with complete faith and concentration, we cultivate nearness to God; by studying gurbani with devotion and meditation, we come nearer to the inner atma, or self; by associating with saints, we see God in action and receive His divine touch. To respect nature and observe its laws is to establish God's

kingdom in one's own self and to follow our conscience is to benefit by God's guidance.

### **Essence of Teachings**

It is the essence of the perfect Master's teachings to feel his nearness. Thus the Sukhmani says:

Pure gur ka sun updes parbraham nikat kar pekh (G.G.P 295)

Undoubtedly, one is cast in the mould of God's nearness thus: 'I see God in my inner atma because it is His Ownself; I see him in Nature, because it is His own drama, home, play and temple; I see Him in man because he is His own son, comrade and representative; I see Him in the words of the sacred texts of religion, philosophy, science, literature, and art, because they are His own revelations; I see Him in the saints, because they are His very images; I see him in the all-pervading Law, because it is the manifestation of His own dharma, hukam, sabad or name; I see Him in the cosmic workings of the virtues of knowledge, love, beauty, purity, heroism, manliness, discipline, and justice, because they are His own attributes; I see Him in simran and chintan, because they are His manifestations through the tongue, breath, mind, consciousness, intuition and soul.

By cultivating God's nearness, we become the denizens of the realm of divine presence or divine modesty, which in the Japji has been called saram khand. It is in the realm of celestial beauty (saram khand ki bani rup) wherein are cast into the divine mould the powers of intuition, insight, mind and intelligence, and where divine awakening possessed by the perfect yogis and the gods are evolved:

tithe ghadie surti mat man budh  
tithe ghadie sura sidha ki sudh " (G.G.P 8)

But it is the actual experience of the realm alone that fills us with its heavenly bliss and joy; otherwise its description is beyond all human powers indeed.

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## **Kingdom of God**

Man is actuated by his own nature to seek conscious union with God, who is his very Origin, because in this union alone lies the fulfillment of his life's objective. But to be perfect he is not to seek the union in his own mind and soul internally alone, but externally in the outside nature as well and that too individually as well as collectively.

Ever since his appearance on earth, man has been naturally guided by the instinct of divine evolution to cherish a dream as well as a desire of establishing a home or citizenship in which he may live with God – his highest ideal, as his own comrade, co-partner, son, spouse, beloved and friend; regard him as his own highest self consciously and make His will his own will to carry out his mission. Surely it was God's Raza for creative, joy which has ever been helping, inspiring and guiding him in all his scientific and artistic inventions, discoveries and reforms as well as in all his educational advancement, cultural refinement and character building. Truly great men of all ages have kept the ideal of divine fellowship before them and tried their best to usher in an era of divine citizenship in the world and they have called it as the establishment of Kingdom of God, Ram Raj, Khuda Ki Badshahat, Baikunth, or Society of Saints (Sant Sabha).

Guru Nanak has used the word 'Sache Ki Sarkar' in a divinely inspired song for the Kingdom of God and has clearly stated thereby that his own mission of life was to establish it eternally on earth:-

Boast of a high caste or nation does not benefit a man at all.  
If we are storing poison in our possessions  
We are sure to die when we taste it.  
It is the truth of one's own life.  
That is tested in God's court.  
We have to establish the state of true One on earth externally.  
He alone is exalted in His court,

Who carries out His Hukam.  
Surely the Master has sent me into this world  
To carry out His command of establishing His state on earth.  
And I Nanak, the beater of the divine drum.  
Declare this fact openly through the light of Atma (Rag  
Majh – P.142)

Guru Nanak called the society he had formed to carry out his mission as the Sikh Sangat or the assembly of the people who were disciples of God and had the sole object of practising His Hukam in their lives individually and collectively. His eight successors stuck to this name and kept its aim before them for practical realization. His 9th successor Guru Gobind Singh while retaining the name of the Sikh Sangat for the general usage, gave it the particular name of the Khalsa Panth.

Guru Gobind Singh used the word Khalsa Panth for the people who were wholly and solely dedicated to God; lived in His own state as His own representatives and sought self expression through the channel of Simran and disinterested service. He wished that a member of the Commonwealth should be a Sikh or a saint with qualities of self discipline, beauty, purity and selfless service and a Singh or a soldier with the virtues of self-mastery, dignity, glory and chivalry, so that he may be able to sing with the fullness of life that Khalsa was of the wonderful Lord and victory was of the wonderful Lord and God is truth and truth is immortal. He founded the Khalsa Panth on the Baisakhi day or new year of Indian Calendar which appeared in the spring season was endowed with many glorious traditions and memories of the past and was inspired with the brightest expectations for the future. He explained to his people that they were ever and ever filled with new year day's spirit of life's glory, beauty and ever growing optimism and were to evolve vernal beauties of Nam-Simran in life to be true to their Khalsa Panth which in reality meant universal way of life in God's own state.

The Sikh Gurus wanted to spiritualise and humanize the whole world according to their conception of Divine State, but religiously they made the Sikh cult and politically India as the units of their work

because that was alone the right method to follow. They were of opinion that in the Divine State which they wanted to establish population was the population of all the nations, races and religions as equal members with equal rights and privileges; territory to be conquered, occupied and administered was to be the realm of mind and the domain of soul with their unlimited possibilities, energies and resources; government was to be the government of eternal Dharma, which was to be carried out by the Panchas or chosen representatives of the people with Godly outlook; and sovereignty was to consist of true art of life or Jukti, true salvation of life or Mukti, genuine satisfaction of life's legitimate desires or Tripti and enjoyment of life's happiness or Bhugti individually or collectively. The Gurus worked for this sort of state for more than 200 years in India; set up spiritual units of administration in model towns of Kartarpur, Khadur Sahib, Goindwal, Amritsar, Kiratpur and Anandpur and tried to give practical shape to their spiritual ideals there in collaboration with their own followers whom they treated as their own comrades. They also aimed at reforming the people of other cults so they not only explained to them the true conception of their own scriptural teachings but also sought their cooperation and good wishes in the adoption of the constructive programme of socialistic society which was based on cosmic truths. Their task extremely difficult as it was, could not be accomplished in their own life time on the universal scale so the 10th Guru put the responsibility of its fullest realization on the shoulders of his Khalsa or Saint-soldiers and asked them to attain it with the cooperation of the people of other communities, thinking it as the very aim of their lives.

In their revealed poetry, the revered Gurus have drawn a complete and comprehensive sketch of the principles on the individual and collective evolution of which they wished to raise their edifice of the Divine state.

This state with all its legislative, executive and judicial aspects was to be carried out by the individuals who were first to establish the Kingdom of God in their own minds and souls. Guru Nanak has called them Panchas or chosen representatives of the people with socialistic and democratic tendencies in the Japji. They were certainly the people

who followed his Hukam with the fullest self-surrender occupied honourable places in His court; made constant meditation of His name as the only guide of their life (Panchan ka gur ek dhian); lived in the realm of Dharma practically and set up His flag in their own minds.

This State was to be protected and strengthened by the saint-soldiers who have been called by Guru Nanak as Gurmukhs and God-centred heroes. He has depicted their qualities in the Japji, the Onkar and the Sidhgosti fully. They were certainly the great souls, with the genuine qualities of self knowledge, self-control, self reverence, universal love, disinterested action, devotional zeal, intuitive insight, robust optimism, constructive creativeness and fearless bravery. Guru Arjan Dev calls them as comrades of Lord Krishna (Gurmukh sangi Krishan Murare) because they were occupants of the throne of Atma or Krishna and were to destroy evil and Adharma.

The words Dargah or Darbar has been used in the Gurbani in the sense of Divine Court so many times. The court stands for the values of order, glory, beauty, cleanliness, discipline, majesty and especially the omnipresent sense of justice. The mind of a saint becomes a divine court because it develops these qualities in its self and sets up clear conscience as its judge. And this is his gaining of honour of life and approval of God which assumes the form of peace in his personality and its outward expression (Panche paweh Dargah man). Nam Simran affords approach to this court and true practisers of it can surely enjoy its Divine honour (Prabh ke Simran dargah man).

Mahal or palace is also employed in the Gurbani so abundantly. It is not a material thing at all. It is but the evolution of mental and spiritual beauties in the minds and souls of Divine worshipers which makes them veritable houses of God. Mind of a Braham Gyani becomes a real Divine temple when it is permeated with His true knowledge, love and grace. The gurus were the occupants of Divine palace. That is why the word Mohalla is associated with their names in the Gurbani. They said openly in all “Nijghar Mahal pavo sukh sahje.” “It is by adoption of spontaneous way of life that you can find the Divine palace in your own original home and realize true peace and bliss of life.”

Throne or Takhat mentioned in the Gurbani means the throne of Atma which rests on the possession of the Divine eminence and glory. The perfect man is really he who occupies this throne (Pure pure akhie pure takhat niwas). Surely the man get hold of Divine name as a matter of privilege when he qualifies himself for the same by the cultivation of Divine virtues in his own life (Takhte upper so bahe jo takhte laike hoe).

The Divine Kingdom is to depend on Hukam and Raza. While God's Hukam is the cumulative force of His Dharam, nature, law, will and thought. His Raza means his creative joy which finds expression in all artistic, scientific and creative inventions, discoveries, reforms and constructions. To build individual and national character soundly or to get rid of ego and become seers of truth is to follow Hukam and Raza in the light of the inner conscience. Divine name is the inner spirit of the Divine Hukam, Divine action is its outward expression and Divine grace is its inner inspiration. So attitude of action and grace too evolves Kingdom of God in individual and collective lives (Nadri karmi pave nishan).

Nishan or Flag constitutes the main spirit of the Divine state because it gives proof of its existence holds its ideals aloft and gives practical inspiration for their realization. In the Gurbani practical evolution of Nam Nishan in life has been called the actual setting up God's state in it. Nam Nishan has five aspects of Jap (meditation), Karam (action), Nadar (grace), Sach (truth) and Sabad (enlightened culture). So it has been mentioned in the Gurbani as Jap Nishan, Karam Nishan, Nadar Nishan, Sach Nishan and Sabad Nishan. The individuals and nations become Divine states themselves when they evolve these five qualities in their lives.

Divine name has been spoken of as Padarath or Divine substance; Rattan or Divine Gem; Nishan or Divine Treasure; and Amrit or divine ambrosia in the Gurbani. This name is really the source of all physical, mental, spiritual and Godly wealths and riches; hence it has been called the Emperor of Emperors – Shahan Padhshah. So the Kingdom of God is mainly to depend on the treasure of the name for the discharge of all its functions, duties and responsibilities. Really the king of the universe

is he who is full of the divine name (Raja Sagli srist ka harnam man Bhina).

In the kingdom of God necessary weapons were to be used for maintaining of law and order and for fighting against enemies of Dharma, but they were to be inspired, by spiritual values of life. It is because of this view that in the Gurbani Divine knowledge has been spoken of as Kharag or sword; humility as the Gada; faith as the staff or rod of authority; and Divine wisdom as hathiar or hammer.

Divine state has to profess the religion of the unity of God head. To develop Divine sovereignty in life is to evolve belief in the oneness of God, man and nature. The Gurbani says that there is but one religion in the whole universe and that is the establishment of truth in life. This Dharma is the supporting power of the world; is born of God's compassion and it is the Divine harmony indeed which keeps Hold of its chain of discipline. Guru Arjan Dev in the Sukhmani (3) calls it the greatest religion to evolve the pure action of meditation of the Divine name in life. So true Dharma is the basis of the structure of the Divine state.

Education to be productive of God's Kingdom should adopt the curriculum of truth with truth seeking mind to aim at self-realization and wear the garland of Ram Nam which stands for the adoption of the cosmic values of knowledge, love, beauty, purity, sportsmanship, humour and universality. The man of God-realization is alone the real educated man because he has the mark of the approval of the Divine court on his head (Parhia bujhe so parvan-tis sir dargah ka nishan).

Verily the Divine kingdom is to be established in the world by the spiritual kings alone who are imbued with the love of the Divine name through and through – nam rate badshah; and become His representative by being favoured with His glory beauty. Surely to recognize God as the king of kings and to carry out His will in life was the real aim of life-so Patshahin shahpad sahib Nanak rahin rajai (Japji 31). Verily to own God's government is to win cosmic friendship that is why the Gurbani says – jis hi ki sarkar hai tis hi ka sab koe.

The Gurus as true spiritualists, perfect yogis and Divine kings were quite hopeful and optimistic about the dawning of the Kingdom

of God on earth. That is why they worked for it with a true missionary zeal. Their frequent use of the words (with their explanatory notes) like Hukam, dargah, darbar, Badshahin, mahal, tul (standard of judgment) bakshishish (grace) sarkar (government) parvana (certificate), Diwan (assembly), takhat (throne), khazana (Treasure), Taksal (Mint), Laskaries (soldiers) etc words which stand as symbols for the Divine ideals is the sure proof of the fact that they were wedded to the ideology of establishing God's kingdom on earth. They fervently believed that the Divine State which appeared to be a dream to the pessimists, materialists and atheists was a reality to the spiritualists because they not only felt it intuitively and inwardly themselves but also wished to externalize it. They also maintained that the establishment of the Divine State was not other-worldly but this-worldly aim because it was the highest conception of citizenship which could be dreamt of and that it was capable of being transformed into reality with the thorough evolution of the earth into heaven. So they said openly – athe jane so jai sunjane – he alone knows God in heaven who has realized Him in the world; or athe sach so age sache – those alone will prove as the true citizens of heaven who have proved true citizens of this world. In other words it means that to convert earth into heaven was to make it the Divine State and that was the real aim which the individuals and communities must cherish to actualize.

The Gurus said emphatically that when God will be worshipped as their Ownself by the people egolessly and His will shall become the supreme governing factor in all human beings; when the Divine and human elements of man's nature will walk abreast of each other as co-partners, when the inmost best of humanity will be externalized in the beautiful deeds of service, truth, art, discipline, purity, joy, justice and righteousness; when the spiritual communism with its ideals of Kirt karna (doing honest labour) Nam Japna ( practising the meditation of the name) and Wand chakkna (sharing one's earnings with others in true socialistic spirit) will become the order of the day; when individuals with international sympathies and national spirits will be integrated into true cosmic humanism; when all nations will live as sister communities and members of the same God's family who was (Karman

sir karma) or father of all nations; when cooperation, brotherhood, love and sympathy will take the place of rivalry, enmity, hatred and jealousy among individuals and nations; when Dharma will be looked upon as adoption of God's nature and accomplishment of His will; when God will be regarded as (Sarv dharma) or origin and ultimate goal of all religions; when politics, education, sociology, economics, science and art will all be based and reared on religion of truth, love, selfless service and universality; when all evil systems of imperialism, capitalism, commercialism, communalism, casteism, individualism, fatalism, exploitation, untouchability, fanaticism, other worldliness and escapism will be replaced by systems of genuine divinity, morality, spiritualism, humanism, unity of God-head, selfless love, enlightened culture and cosmic righteousness; when development of Divine character will be regarded as the chief aim of life and respect for human dignity as the most valuable act of Divine Salutation; when all literatures and lives of all great men will be the common assets of all to own and feel proud of; when there will be no war of violence, operation, exploitation, destructions, materialism and territorial aggrandizement; when war will be fought only with spiritual weapons to win victory over evil, disease, sorrow, poverty and death and only to sublimate them into goodness, health, happiness, richness and immortality; and when seeing God in all with the utmost respect and loving him with all humility will be regarded as the practical code for all political, economic, religious and social behaviours then and then alone it will be practically felt by all that kingdom of God has been established on earth.

The Gurus while expressing their views about the kingdom of God have expounded this fact with emphasis that though the whole universe was already a

kingdom of God because it was governed by His law and law alone; yet this kingdom was to be consciously felt on earth by His behaviour through dedicating their lives to His Hukam and by giving up all sorts of ego. They also said that in the past innumerable great men entered His kingdom consciously and established sovereignty in their environments on the small scale yet that sovereignty was required to be set up universally on the largest possible scale to be enjoyed by

all equally. Verily God is ever and ever inviting all souls to set up His kingdom on earth by enshrining His name in their lives and their outward expression. It behoves all well-wishers of mankind to accept His invitation with the fullness and practicality of their lives and join devout Sikhs of Guru Nanak to sing his Divine song of Kirtan Sohila (God's praise) which they chant every night before sleep to remind themselves of his mission of establishing God's state on earth which he bequeathed to them as the most sacred legacy so generously and yet so sweetly:-

O you lovers of God and seekers of truth,  
Own that citizenship where All-Doer God's praises are sung.  
And His meditation is dwelt upon;  
And chant there the Psalm of life;  
And practise the remembrance of the creator's Name.  
You should certainly sing the hymn of fearless God !  
And appreciate it devotionally.  
Because it is the giver of eternal peace.  
Verily the giver sees and ministers to their all needs.  
His charities are numberless and  
His bounties are innumerable  
The date of our union with Him has been certainly fixed.  
Let us join together as His beloveds;  
Perform, the ceremony of rubbing the oil of His fragrance on  
our hair;  
By way of celebrating our marriage with Him.  
And offer one another good wishes;  
So that we may gain relation of oneness with the Master.  
He is surely sending His message of love in every home daily;  
And inviting all to establish conscious union with Him.  
So it is our duty to practice contemplation of the Inviter;  
So that he may bless us with days of his union in His own state  
to enjoy. (G.G.P.12)

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## Divine Incarnation

Belief in the Divine Incarnation is found in all the current religions of the world in some form or other. They all need God's help to grow, fructify and flourish, because He is the source and origin of all light, energy, love, wisdom. And all good rules, laws and principles are but the various aspects of His all encompassing nature on which they have to depend.

In the Gurbani He has been described by innumerable names, but out of them most dear ones are Father, Mother, Friend, Brother, Husband, Beloved, Self and Teacher. To satisfy His sense of Fatherhood, Motherhood, Friendship, Brotherhood, Comradeship, Husbandry, Belovedness and Selfhood He, through His light and energy, takes up different forms and jobs; so does He manifest His Teachership in all incarnates Budhas, Tirthankras, Prophets, Saints, Divine Messengers, Perfectmen and Gurus to satisfy His instinct of celestial ministry. Verily all these Divine masters who appear as Messengers of His command, come to help their fellow-beings as guides to develop their personalities and solve the different problems of their lives. And thus they raise the world in evolution. Guru Arjan Dev speaks of their mission in Rag Suhi:-

The great souls are free from the cycles of birth and death.  
They come into the world as philanthropists;  
They bless the people with the gift of Divine Name;  
They apply them to devotion of God;  
They unite them with Him. (G.G. P. 749)

In the same light he speaks in Sukhmani:-  
To promote the contemplation of His name God creates devotedness.  
To spread the meditation of His Name. He reveals books of wisdom. (1)

There have appeared millions of Divine incarnates in the Universe;  
And innumerable are the arts and ways,  
Through which they have spread the message of God (9)  
Verily this alone is the purpose of Divine men's appearance in the world,  
That through their association the people may enshrine  
Contemplation of God's name in their minds. (23)

Indeed God's unlimited manifestation of innumerable universes requires the appearance and the presence of countless Divine messengers to satisfy its spiritual need and so there have appeared millions of them so far and millions of them will appear in the unending future to perform their job of spiritual and cultural advancement. But with all their countless number they will never be able to express His greatness through their lives, messages, instructions, reflections, revealed books completely because He, being One, Perfect formless is limitlessly above descriptions and thoughts. The Gurbani speaks of this fact thus:-

God is above all values.  
He cannot be expressed by descriptions.  
To speak of Him with love and repetition is to be absorbed in His meditation,  
The scholars study books of wisdom and antiquity  
The erudites and the lecturers;  
The Brahms and Indras;  
The Krishanas and their devotees;  
The Ishras and their Yogis;  
The so many Divinely evolved Budhas;  
The spirits of evil and good; the God incarnates, the seers, the Divine messengers; all speak of Him.  
Countless are those who are actually describing His glories in the present time.  
Countless are those who are yet preparing to sing His greatnesses.

And countless are those who are leaving the world after having sung them.

But even if He were to create as many admirers as He has already created;

They will never be able to express Him fully. (Japji, 26)

God created ten Incarnates through His Hukam:

And to fulfill His Hukam He created innumerable spirits of virtue and vice

(Guru Nanak-Ragmaru P. 1037)

Ten major Avatars of the Hindus were Divine Kings.

They adopted the ways of great and disinterested gods.

They adored God with exclusive devotion;

Yet they could not find the ultimate limit of God at all -(Guru Arjan – Ragmaru.)

The revealed books cannot grasp the greatness of God.

The Brahmas cannot understand His secret fully.

The Divine Incarnates cannot limit His eminence.

The supreme God is beyond all measures indeed. (Guru Arjan – Rag Ramkali P. 894)

God created Divine Kings in all ages;

But they too could not limit His extents. (Guru Amardas – Rag Asa P.422)

But still with all their limitations, the Avatars must appear in the world to manage His kingdom on earth, as His representatives, to give the living proof of His existence; to guide the destinies of His people and raise the world in the growth of Divine qualities higher and higher and thus to satisfy His Will for self-manifestation and self-realization.

Guru Nanak and his nine successors who are spoken of as ‘Sache Badshas’ or Divine Kings; were all Gurus incarnates or representatives of God, the Teacher who evolved Him in their lives as Divine Master. They all especially the Gurus, Guru Nanak,

Guru Arjan Dev and Gobind Singh have spoken of this fact openly so often. Three of their declarations are-

All light is light of God who is Immaculate Reality.

I sing Sohamn, I am He,

And there is no doubt about it.

Verily God alone is my Teacher who is Almighty,

Limitless and the Supreme being (Guru Nanak–Rag Sorath P.599)

God, my perfect Teacher has washed away my ego;

And so I have realized the highest fruition of my life through perfect identification with Him. (Guru Arjan)

Understand O disciples, God alone is my Teacher;

Who is eternally Oneness Incarnate.

I submit to Him and Him alone

Because He is the sole sustainer of the world.

(Guru Gobind Singh – DasamGranth P – 1387)

Indeed the Gurus were Ideal Teachers of humanity because inwardly they were linked with Him as His true disciples and outwardly they carried out His mission as people’s guides. That is why their all philosophy of Gurmat or Guru’s religion; Gurpanth or path of the Guru; Gurbani or the Guru’s Revealed poetry; Gursakhi or Guru’s direct instruction; Gurmukhi or the script of the Guru; Gurdwara or Guru’s temple; Gurmukh or Guru’s spokesman; Gurbhai or Guru’s comrade etc is based on the Divine Teachership and it is because of that, that the Divine bards of Guru Granth Sahib say that the Gurus have been given the titles of the Gurus by God Himself.

Undoubtedly, actuated, inspired and educated directly by God as the Gurus were, they have sung of their God realization. Divine Incarnation, Sainthood, Nam Yoga and Godly missions spontaneously. In the Gurbani there are innumerable verses regarding this declaration of theirs. Guru Nanak says in one of such declarations:-

I was out of work but God has employed me in the performance of a very useful deed. Day and night I receive instructions from the Master.

The Master called me into His True palace.  
 He gave me the robe of Divine Honour and appreciation.  
 He gave me true food of Name the Nectar.  
 Those who use the Nectar to their heart's content through the  
 Guru's guidance.  
 Achieve eternal peace and happiness.  
 I God's Bard, am spreading the Divine message continually,  
 by playing on the musical instrument of spiritual realization.  
 I have become one with the Master through singing of truth.  
 (Guru Nanak P. 150 ).  
 And Guru Gobind Singh's famous declaration regarding Divine  
 Incarnation is this:-  
 God has sent me into the world for the very restoration and  
 upholding of eternal Dharma.  
 The Guru has given me the instruction to destroy the evil doers  
 and tyrants and to protect the saints.  
 Let the good bear in mind that this alone is the object of my  
 appearance in the world. (VachitarNatak . P – 57)

Guru Arjan Dev while compiling the Holy Granth Sahib wrote the word Mohalla with regard to the revealed poetry of the Gurus according to their position. This word Mohalla means Occupant of the Divine palace. So it is also the proof of their Divine Incarnation. In the same light Guru Arjan Dev says – Guru Nanak Gobind roop – surely Guru Nanak is the Incarnate of God. Likewise Guru Gobind Singh also declares his dignity of Divine Incarnation when he says regarding his poetry that it is the composition of the 10th Divine King. The Divine Bard of Guru Granth Sahib clearly calls the Gurus as Incarnates of Dharma in one of his songs:-

O spirit of Dharma in Sat Yug you incarnated as Bavana;  
 enjoyed the world; captivated the king Bal through your  
 mysterious magic and made him accede to your wishes.  
 In the Treta you became Lord Rama of Raghu family and  
 performed your mission of spreading God's light happily. In  
 Duapur you appeared as Lord Krishna; blessed Kansa by killing

him; restored Uggarsaina to his kingdom; and made your  
 devotees fearless in their conception of life.  
 In Kalyuga you adopted the Incarnation of Guru Nanak and  
 his successors like Angad and Amardas.  
 The Gurus are the divine masters whose celestial kingdom has  
 been made eternal through the God's Hukam who is the Origin  
 and ultimate Reality of all. (G.G.P 1389 )

This poem of the Divine bard clarifies two facts regarding the Sikh conception of the divine incarnation quite well. Firstly it shows that Bhavana of Satyug, Rama of Treta, Krishna of Duapur and Nanak of Kalyug held equal positions as God's representatives and had the same mission of spreading Dharma through their personalities though times were quite different. Secondly it denotes that to be an Avtar of God is to be an incarnate of His dharma or to be the very embodiment of the virtues of knowledge, love, goodness, beauty, justice, discipline and disinterested action and to establish his kingdom in one's individuality and its outward expression.

In the Guru Granth Sahib there is reverential mention of 10 major Avtars of Puranic conception and Guru Gobind Singh describes all the 24 of them in the Dasam Granth. But in both of the holy Granths the idea has been made quite clear that they were Ansa Avtars because they possessed Divine heritage which they had earned through their Godly actions in their past lives. They developed God's doership in their lives and became egoless Yogis; that is why their names especially of Rama and Krishna such as Raghu Nath, Murari, Banwari, Gopal, Madhusudan etc., have been sublimated and used as God's own names in the Gurbani.

In the Gurbani Divine incarnates have been called mostly by seven great names – Avtaras, Rajas, Narhars, Gurmukhs, Sadhs, Mahapurkhas and Gur Sikhs. They are called Avtars because they casted their character in Divine mould; shaped their personalities in Godly idealism; entitled themselves to His grace and thus made Him descend into their souls spontaneously. They are called Rajas or Divine Kings because they set up the flag of name in their personal lives and tried to establish His

kingdom on earth. They are called Narhars or God-men because they as men emerged their souls to the Oneness of God within. They are called Gurmukhs because they became His spokesmen through complete self dedication to His will. They are called Sadhs because they realized Him as his Ownself through complete dedication and purity of their individualities. They are called Mahapurakhs or great men because they established a living contact of unity with His greatness by the assimilation of His beauties. And they are called Gur Sikhs because they became His messengers through motivation of Divine discipline in life.

Especially the word Gurmukh has been used in Gurbani in connection with Divine incarnation so often Guru Nanak says in Ragmaru:-

It was through the adoption of the Guru's wisdom,  
That Krishna became lifter of Goverdhan the huge load of responsibility.  
Verily it was through assimilation of the way of Gurmukh that  
Rama made stones (fools and idiots of static life) to swim across  
the ocean of life.

Guru Arjan Dev says in Rag Majh-Gur Mukh sangi Krishan Murare -Gurmukh sare the comrades of Lord Krishna. Guru Ramdas says – Jan Nanak gurmukh pargat hoe – God manifests Himself in the man who is a Gurmukh. It was certainly in the same light that Bhai Gurdas called Guru Nanak a Gurmukh who appeared in the Kalyuga as God's representative-Gurmukh kal wich pargathoia. Verily a true Gurmukh, the depiction of whose qualities, is made in the Gurbani at length –in Onkar and Sidhgosti – is a perfect Yogi, Saint, Braham Giani and a living liberated soul and so he is an ideal Guru without whose guidance lives of individuals and nations cannot advance spiritually at all. Guru Nanak gives the pith of his qualities in the Japji:-

The Divine music and wisdom find expression through the Guru. The permanent union with God is established through the Guru. The Guru is surely one with God's qualities of Shiva Ji, Vishnu, Brahma, Parbati and Mai. Even though I were to know him I cannot describe

him; Because, being a character, he is above descriptions. My prayer to him is this alone, O Guru, educate me only in this secret of life. That I may never forget God Who is one Life-giver to all.

The fact of divine incarnation has been described in the Gurbani systematically, elaborately and comprehensively. It tells forcefully that God is Ajuni or Unborn so He cannot be limited or encompassed by matters and minds; yet He is both Nirakar the formless and Sakar or one possessed of forms; Nirgun or unmanifest and Sargun or manifest. So He is all in all Himself. But the most wondrous thing about Him is that He is still One Perfect, Niara or Unique and Nirlep or unattached and so He is above all opposites of Nirakar and Sakar and Sargun and Nirgun and manifests them in the light of His complete wholeness. Guru TegBahadur says:-

God has spread His maya in the form of universe Himself.  
And He Himself is the sight seer.  
He is of many colours and takes forms of different hues  
according to His Will;  
Yet He remains above all opposites of multiplicity.

Verily according to Gurbani some time God manifests His love, light and energy in some form directly and suddenly to fulfill a purpose that needs immediate solution such as He did in the case of Prahlad and Namdev or to satisfy the hunger of His devotees who need the sight of His vision at once and this task He has done in numberless cases. His this characteristic is his greatest miracle indeed and He is capable of performing it because He is Almighty and the subtlest of the subtle in whose unlimited subtlety all the gross forms of various kinds and degrees are contained in formlessness. Guru Ram Das has mentioned this fact in a beautiful hymn:-

God creates His devotees in all ages;  
And manifests Himself to maintain their honour.  
He killed Harnakash the evil-doer and made Prahlad keep his  
dharma safe.  
He ignorerd the haughty and slanderers;

And blessed Namdev with His approval.  
Verily O Nanak one who serves Him devotionally,  
Is liberated by him ultimately.( G.G.P 451)

Nevertheless appearance of God's direct light in a form is a fleeting one, though it has permanent effect. But His light which appears in a full-fledged Avtar has special mission of uplifting the world in every respect and lives through ages and ages.

Indeed God takes duration of ages to build up an Avtar through His grace. It has been said in one of the stories of Guru Nanak in an old JanamSakhi that in his past life he was Raja Janak who appeared in Treta and has been spoken of as an ideal Yogi in the BhagvatGeeta. If it be true then it means that the ideal yogi of Treta went on progressing spiritually till he appeared in Kalyuga as full-fledged Guru Avtar of Nanak. Likewise Guru Gobind Singh says in his Vachitar Natak that during his past life he was Dusht Daman a great Hero of Duapur who killed so many devils and restored Dharma to its original purity. Thus the Dusht Daman of Duapur went on progressing spiritually till he appeared in the Kalyuga as ideal successor of Guru Nanak. Indeed all Avtars are the product of so many ages and they depend in new appearances of God's representatives on the antecedents of their deeds done in so many past lives. And they appear according to the fixed plan of God's law of evolution as His representatives in response to the prayerful appeals of the suffering humanity. Bhai Gurdas has described this fact about Guru Nanak.

God the compassionate heard the prayerful call of the suffering humanity;  
And sent Guru Nanak as a Saviour to meet its needs. (Warran  
by Bhai Gurdas war 1/23)

Avtars too possess various degrees and stages of evolution and appear according to necessities of their ages. Some of them are aware of their Divine light at their very births; but some become acquainted with it after maturity. Among the Sikh Gurus, Guru Nanak, Guru Arjan, Guru Hargobind, Guru HarKrishan and Guru Gobind Singh had born

gifts of Divine incarnation with varying degrees while Guru Angad, Guru Ramdass and Guru Har Rai attained it in their youths and Guru Amardass received it in his old age.

Avtars are really the finest flowers of humanity which God shapes ripens and glorifies with His grace through the labour of ages. He sends them into the world after they are fully qualified to discharge their responsibilities and are capable of creating a new age, a new revelation and a new life in the fields of their actions. He Himself salutes an Avtar because he finds His own representation in Him and thus satisfies His wish of seeing His own image—Apasko ape adesh. The women are great because they give birth to Avtars— So kion manda akhie jit jame rajan — 'How can we afford to call women bad who gives birth to incarnates of God'. And saints are great because they appear beautiful in the assemblies of the Avtars— panche sohan dar rajan.

Divine incarnation is a process both of evolution and involution of both ascent and decent. When an individual develops his three fold personality of body, mind and soul in accordance with God's virtues, he adopts process of evolution; but in response to this process God begins to grow His Godliness spontaneously in his development and this is His involution. Similarly when an individual progresses in Dharma by assimilation of Divine beauties, he adopts process of divine ascent but in response to this process God begins to enter his character spontaneously in the subtlest way and this is His descent. In the Gurbani God's involution and descent are called to appear or pargat hona and to enlighten and blossom or parkash and vigaspana.

According to Gurbani Vishnu, Brahma and Shiv Ji and other gods are but various aspects of God's nature. They are not separate entities at all, because He alone is all in all and one Absolute Being. They are but His representative agencies in the manifestation of His Play. To become incarnate of these gods is to specialize in the attainment of their virtues. But as these Gods are countless in number so their incarnates too must be countless in number to express the greatness of God's nature.

Verily to build up divine incarnates is God's nature because he is spontaneously fond of getting self-manifestation and self-realization

through their representation. And unlimitedly beautiful and glorious as He is He cannot remain without it. According to His law of separation and union creation of innumerable Avtars is His continuous action which He is eternally performing in the innumerable universes. So according to Gurbani it is a sin, blasphemy and idol worship to believe that God appears wholly in one individual or many individuals. God being unborn, one and perfect, is ever above individualities and personalities. It was to express this truth that the Gurus though they were God's incarnates declared openly that they were but God's servants and devotees. Guru Gobind Singh says openly:-

Those who take my personality as that of God,  
Will surely deserve hellish pains.  
I am but a humble servant of the Supreme Being:  
And I have come into the world to see the wonders of His  
creation. (Dasam Granth p. 57)

Thus Divine incarnation is one of the fundamental and most important principles of Sikhism. It is not only open to all individuals to become Avtars or representative souls of God but it is their very birth-right as well as the ultimate goal of their lives; because God who has caused their separation from Himself according to His law of self-manifestation, is desirous of establishing their Union with Himself according to His law of self-realization. The five realms of Japji are in reality the Divine residences of the Avtars. Guru Arjan Dev says:-thakur hamra sada bolanta-sarb jian ko prabh dan deta (G.G P.1160) –"Our Master God speaks eternally. He gives the gift of name to all." So all are sure to get divine incarnation one day or other according to their turns though it may take them ages upon ages to realize their objective. But there is no need for them to be disappointed and feel pessimistic about their ultimate success, because eternity lies before them for the realization of this end. Guru Nanak sings optimistically – Jini atam chinia parmata msoi Akoamrit brikhhai phal amrit hoi"Those who realize their own Atma become the supreme Being themselves; because one God's manifestation is an ambrosial tree and its fruit too is Nectar." But one must develop divine character and evolve divine personality to entitle

himself to His Avtarhood. The Divine Nanak has chalked out the process of character development for the seekers after divine incarnation-

In the forge of complete purity,  
The goldsmith of patience and preservance should set  
himself up,  
With the anvil of inner light,  
Hammer of Divine wisdom.  
Bellows of Divine discipline  
Fire of austerity and optimism,  
And the melting pot of love;  
And cast the gold of meditation on the Divine name which  
is Nectar;  
Into the ornamental mould of the Divine personality.(Japji-38)  
To attain the fullest development of personality is,  
To regard, with our soul and senses,  
The time and its parts, as sacred as Krishna and his devotees;  
To wear the ornaments of the elements of nature like wind,  
water and fire which stand for.  
Practical dynamism, spiritualism, creativeness and fiery  
optimism  
To cast our moons (minds) and Suns (spirits)  
Into the shape of Divine incarnates;  
And to use the riches and the wealth of the mother earth with  
cosmic outlook for the universal good,  
This alone is the real enlightenment of life indeed;  
(Asa-di-Var-P.465)

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## Divine Instruction in Sikhism

Absolute and one God is the fountain head of all knowledge, enlightenment, wisdom, education and instruction. So he has been called in the Gurbani as the Param Guru or the Supreme Guru. According to Gurbani the cultivation of living and permanent belief in God is to adopt Him as the Teacher. Human life is barren benighted, uncultured and uneducated indeed, if it does not evolve faith in the Supreme Master, 'Gur bin gian na hoe', Guru Nanak and Guru Angad say in the very beginning of the Asa-di-Var:-

We offer our thanks to God,  
A hundred times every day  
Who transformed us men into gods,  
And that too in no time,  
Even if there were to rise and shine,  
A hundred moons and a thousand suns;  
A man will be in pitch darkness internally;  
If he does not cultivate a living belief in the Guru..(G.G.P 463)

The Supreme Guru is above personalities and is unborn, yet he manifests His Guruship or Divine Instruction in 12 different forms for guiding His creatures especially the human beings. And they are prophets, saints, conscience, revealed books, nature, simran, divine values, sabad, grace, general humanity, symbolism and sakhi.

### Prophets

Prophets come into the world with a special revealed message of God, Guru Arjan Dev speaks of their mission thus:-

Prophets are above bondages of birth and death.  
They come into the world as philanthropists.  
They give the gift of name to the people.

They apply them to the divine devotion.  
They unite them with God. (G.G.P 749)

To receive the instruction of the living prophets is an indescribably great blessing indeed but rare indeed are those to whose lot this blessing falls. The past prophets have still living realities. They have become eternal stars on the firmament of spiritualism and so are ever functioning as living luminaries. Their instruction can be sought ever and ever through faith by their devotees but their real form is seen in their celestial compositions and examples and their real association is enjoyed when these are thought over devotionally and practically taken advantage of.

### Saints

Saints are living representatives of God. They are comrades of God 'Par braham ke sangi sadh.' They are one with God in flesh and spirit. 'Nanak sadh prabh bhed nah bhai. So they are the real teachers. And hence the grasp of their touch, association teaching and practical example is necessary for evolving life spiritually.

In the 6th and 18th cantos of the Sukhmani Guru Arjan Dev has thrown a great light on the qualities of the saint-gurus.

He says:-

Verily He alone is the true master,  
Who has realized the true personality of God.  
Certainly it is in the association of such a teacher,  
That the disciple sings the praises of God,  
And works out his own emancipation himself. (G.G.P.274)  
Guru Nanak has spoken of the same guru thus:-  
True guru is ambrosial indeed,  
Because he unites his disciples with all  
He alone is the wise guru of true personality;  
Who enables his disciples to see God in their own selves.

### Conscience

God has implanted conscience in the super conscious aspect of every individual mind, as his nearest guide. Guru Nanak says in the very first stanza of the Japji:-

How can we become the seers of truth ?  
 And how can the wall of ego which intervenes between God  
 and us; can be removed ?  
 The answer is that for the realization of his end;  
 We should follow the Hukam of the Master of the creative joy;  
 Which He has engraved in our inner light-Conscience.  
 Likewise he says in the Asa-di-Var  
 It behoves us to work out our own salvation;  
 Through our own efforts, in the light of our own conscience  
 spontaneously.(G.G.P 474)

He thanks his inner guide when he says, “ I salute my inward guru  
 in all humility because it was he who showed, me my own all pervading  
 atma.’ Guru Arjan Dev has called conscience with the Arabic word  
 Rasul – the messenger of God and said openly, “Those who have no  
 regard for conscience the Rasul or messenger of Lord must enter hell–  
 Dozakh pouda kion rahin je chit na hoe Rasul.(G.G.P 320)

God is really our ownself according to Gurbani. Body, mind, soul  
 all are divine temples of God as our own inner light bears testimony to  
 it. In reality the inner light is the greatest Guru in the light of which all  
 other teachers have their meanings.

### **Revealed Books**

The revealed books contain the teachings of the prophet- gurus.  
 Hence they, too, are the spiritual teachers. Guru Arjan Dev says- Pothi  
 parmashwar ka than, a sacred book is the temple of God indeed. One  
 can hear the voice of God through the sacred books, provided while  
 studying them one feels the presence of their divine authors and thinks  
 over their contents with faith and devotion.

### **Nature**

Nature has been spoken of in the Gurbani as the temple, house,  
 image, school, play, garden and worship of God. In the Asa-di-Var Guru  
 Nanak says that nature is sarb akar or the image of the universal God;  
 sarbpiar or all-love and sarb vichar or all-light. In the Japji 19th Stanza  
 the Guru says, “It is through the letters of divine education which are

found in nature that we can grasp Name and its beauty, knowledge,  
 music, art and appreciation; invent and use languages of writing and  
 speech; and express our destined goals of life. “Nature’s laws are but  
 the very nature of God and to cultivate it in life is to evolve that divine  
 discipline in it which is the very essence of all joys of life-kudrat bhau  
 sukhshar.

### **Simran**

Simran is but an attitude of feeling God’s universal oneness. It is  
 an association with God with words, mind and deeds through meditation  
 and contemplation of His holy Name. So simran is a great spiritual  
 teacher indeed. ‘Panchan ka gur ek dhian.’ Constant meditation of God  
 is the spiritual guide of His representative souls or saints. The Sukhmani  
 says:-

It is through simran of God  
 That we attain worldly prosperity and 9 spiritual treasures;  
 That we evolve divine wisdom, devotion and intuitive intellect  
 in life;  
 That we cultivate meditation, austerity and prayer in life;  
 That we get rid of the sense of duality.  
 That we make our life the very image of righteousness;  
 And that we blossom with the flowers and fruits of divinity.  
 Verily it is simran alone which not only enables us to conquer  
 ourselves but also sublimates our passions of lust,  
 anger, greed, attachment and pride into divine virtues.  
 (G.G.P 262-263)

### **Divine Values**

Divine values of knowledge, love, action, justice, discipline,  
 beauty, purity, etc

have all been spoken of as spiritual teachers in the Gurbani, because  
 it is their sum total alone which constitutes the real spiritual guidance  
 of life. When one of them is evolved fully in life, others come as a  
 matter of course. Life cannot become enlightened without their  
 assimilation. The Gurbani says—God’s revealed poetry is the light of  
 the world; but it is through disinterested action that it gets established



in mind. It is through the contemplation of the truth that we get the real enlightenment of life. Make knowledge your teacher and educate your personality through it. I say truthfully, disciples, listen to my words with faith that those alone see God who develop universal love in life.” The Gurus emphasized the fact that to grasp the values of spiritualism; it was necessary to associate with great souls of our time; to participate in kirtan, individual and collective; practice inter-dining in the guru’s kitchen; have a social sense; perform duties conscientiously, earn bread with honest labour, see God in all; behave towards others with sweet humility, socialistic attitude and democratic spirit and be ever engaged in some creative and constructive work thinking it to be the worship of God.

### **Sabad**

Sabad has been called as the chief guru in the Gurbani. This sabad is the very source of all light, wisdom and instruction. It is the very spirit of divine Name, Hukam and Dharma. It is the very foundation head of ved and nad. This sabad constituted the real guruship which grew in the teachers of the past and this would form the real educative spirit of the teachers of the future. In the Sidhgosti when a yogi of Guru Gorakhnath’s cult asked Guru Nanak as to who was his guru, he replied. Sabad is my Guru. And my discipleship of it is to focus consciousness on the harmony of its eternal music. “In the Srirag he says, “ sabad gur pira gahir gambhira // sabad binu sabada jag baura nam (G.G.P 635) verily sabad is an unfathomed ocean of divine values. The people of the world will go mad indeed, if they do not get hold of the sabad.” Guru Gobind Singh said, “Those who wish to see me should find me in the sabad of Guru Granth Sahib.”

### **General Society**

Society or humanity is also the great teacher because it is the sargun manifestation of God. No success in life is possible of achievement indeed without the help, guidance and instruction of the parents, friends, relations, school and college teachers, artists, writers and poets in society because it is God the teacher alone who works in

them with the art of perfection and variety. With respect to it Guru Nanak says:-

God is the light of all lights.

Verily it is through His light alone

That all lights function

And give enlightenment.(G.G.P 13)

### **Symbolism**

All the things of the world especially nature, formulas of the scriptures and the ritual of religion are but symbols of God’s greatness. The Sikh symbols have great educative values of dharma because they give spiritual strength and divine suggestion to the believers; constitute austerity for them and edify their faith in Sikhism. The keshas link the Sikhs with the gurus who wore them and also give them the look of the saint-soldiers. Besides physical and mental advantages kara stands for divine discipline, kachha for sexual purity, kangha for eradication of evil and kirpan for cultivation of true heroism in life. Similarly the Kesri nishan of Sikhism symbolizes the flag of Name with its colours of meditation, action, grace, truth and sabad and so its suggestive and instructive value is beyond measures.

### **Grace of God**

Grace of God cannot be caught hold of by any egoistic human effort but when one adopts a spontaneous attitude of disinterestedness, kindness, charity, purity and beauty and follows God’s will, it enters one’s life as a matter of course. In the Asa-di-Var the guru says that it is through God’s grace alone that one finds a true teacher. In the Sukhmani Guru Arjan Dev says:-

It is through God’s grace alone that enlightenment of life comes to us; That the lotus of our heart blossoms.

### **Gur Sakhi**

The word Sakhi is used in the gurbani in the sense of direct instruction of God. This sakhi springs up in mind and soul when it identifies itself with the spirit of God. Every man is able of receiving it because he is His very image, son, representative and temple. Guru Arjan

Dev says, “ God, our Master is speaking ever and ever. He gives the gift of Name to all without consideration of creed and caste. Real spiritual instruction comes to one when the sakhi gets awakened in one’s life. Guru Nanak gives his own personal experience of the Sakhi thus:

The guru’s direct instruction has got evolved in my own mind.  
So I have given up the wavering light of egoism.  
Verily it is the light of the Gursakhi  
That has freed me from all ignorance.  
When the light of God becomes visible through the Guru’s sakhi,  
Then in accordance with God’s sweet will  
Our very life becomes the very act of glorification to Him (Arti).  
The direct instruction of God is nectar indeed,  
I have drunk it and become acceptable in God’s eyes.  
(G.G.P 599)

The Gurbani says forcefully and frequently that there are certain negative and destructive elements in God’s creation which form barriers in the way of the grasp of spiritual instruction and that they must be removed by the aspirants of God otherwise they cannot achieve success in their objective of self-fulfillment. Mainly the barriers are materialism, imperialism, casteism, egoism, idol worship, hypocrisy, dualism, inferiority-complex, formalism, sectarianism and untouchability. The Gurbani warns us of their evil effects and shows us the right approach to them:-

“The materialist is both blind and deaf exceedingly. He on the other hand creates disturbance and unpleasantness in his mind as well as in the outer world (Guru Amardass). Verily those who rule over others are fools and idiots. See God in all, do not question about their caste; because caste is not recognized in God’s court. The ego-centered man cannot attain God’s light. God cannot be set in the form of images; nor can He be created in life through them. Give up hypocrisy, O friend, because it is a great obstacle in the way of Name realization (Guru Nanak). Their meditation, austerity, fasts and prayers benefit them not;

who have the sense of dualism in them. (Kabir Sahib). There is no low-born; all belong to the family of God (Guru Nanak). One who adopts formalism to exploit others; is cut by the knife of God’s justice in end and is thrown into hell (Guru Gobind Singh). The religious opinions are changeable. It is but the evolution of right action in life which is the true proof of belief in God. Untouchability is a mere illusion; and it attaches only to one who believes in dualism. Those who can recognize God in this world; will also realize Him in the hereafter (Guru Nanak).”

Two other enemies to divine instruction are the commercialism and individualized Guruship in religion. To introduce commercialism in religion and practice it in the name of God is a great sin indeed; and it is to be avoided by the seekers of truth through cultivation of right action in life. Guru Nanak says:-

He who is devoid of true knowledge  
Sings praises of God by way of commercialism  
The indigent Mullah sets up a mosque  
In his house by way of a shop.  
The parasite bores his ears and wears ear-rings;  
And goes abegging at the cost of his soul,  
Those who style themselves spiritual teachers and instructors,  
And yet beg alms for their livelihood;  
Are not worthy of receiving salutation at all.  
Those who work honestly for their living and spend out of  
their savings for general welfare,  
Alone can recognize the real path of life, O Nanak. (G.G.P 1245)

Individualized Guruship or the search of spiritual instruction through an individual leads one to adopt sectarianism, idol-worship fanaticism-religious imperialism, formation and commercial exploitation. Real spiritual instruction is sought in universal guruship alone. It was with this end in view that Guru Gobind Singh stopped the practice of seeking spiritual guidance from one individual alone. It was really an act of great merit on the part of the Guru to rid the Sikhs of individualized guruship, otherwise the Sikhs would have fallen victims to the guruship of so many impostors and self-seekers.

The Sikh gurus never individualized the divine instruction. Though they themselves were the divine prophets and perfect saints yet they never allocated to themselves the monopoly of the spiritual instruction at all. They regarded their followers as their brothers and comrades and took pleasure in serving them. Though they benefitted by their association, touch, personal example, spiritual compositions; and teachings the most, yet they actually directed them to regard God alone, as the Supreme Guru and seek His instruction in the cosmic representations of His guruship. They also told them emphatically that their seeking of divine instruction would be perfect only when they as gurmukhs would conquer their mind and establish the permanent belief and remembrance of God in it. Guru Amar Dass says:-

The great men express the direct education of God for the benefit of general humanity.  
This sakhi is the common property of all people.  
The God-centered souls reverse this sakhi  
And through it realize their own selves.  
Surely he alone can reconcile his mind to God  
Who gives up its ego through dedication to the Guru.  
Verily O Nanak those who do not set up belief of God in their minds;  
Cannot know or express real knowledge of God.

The gurus also said clearly to receive real divine instruction was to develop inwardly the five realms Dharam, Gian, Saram, Karam and Mere. Instructions and mere theotrical knowledge of these realms was of no use spiritually.

The Gurus regarded themselves not only as teachers of their followers but their disciples and servants as well; because that alone was the right way of giving them spiritual instruction. Guru Nanak says—sir Nanak lokan paw hai Nanak has put his head at the feet of his people. Guru Arjan Dev says – “Whenever I see a disciple of the Guru, however small he may be as regards his status of life. I bow to him with salutation in all humility.” In the history of spiritual instruction the most touching scene is that of ideal democrat Guru Gobind Singh who when he had

imparted baptism of nectar to his five beloveds, stood before them with folded hands as a disciple and humbly asked them to give him the ambrosial baptism likewise. And when he had received that baptism along with his wife Sahib Devan; thousands of his followers who saw that heavenly scene could not help saying spontaneously:-

How wonderful is our Lord Guru Gobind Singh—the ideal hero;  
Who himself is both the teacher and the disciple.

For seeking guidance in divine instruction for the future, Guru Gobind Singh asked his followers to believe in the collective guruship of the Granth and Panth. It means that as self-helpers they should seek the light of Sabad Guru of the Guru Granth Sahib with the help of the collective direction of the Panth through its representatives—the five beloveds and the saints. As Guru Granth Sahib contained a vast knowledge of divinity and the Panth or its representative souls were the true people of God so to believe in the joint guruship of the Granth and Panth was to believe in universal guruship of God. Hence it is quite clear that a Sikh was first to merge himself in the Panth in the light of Guru Granth Sahib and then live for the collective enlightenment and divinization of the whole world.

The Gurus have again and again pointed out the fact quite clearly that for a Sikh to receive divine instruction is to be gurmukh – a God-centred soul; a gurbhai or a comrade of the Guru; and Gur-Sikh or the disciple of God and to live through the realization of the Name not for individual salvation alone but also for the cosmic emancipation of all—mane tare tare gursikh.

Building of Name-character and disinterested service of humanity are the essence of divine instruction in Sikhism. Extremely educative and inspiring are the last stanza and the epilogue of the Japji because they depict this essence in brief so beautifully.

In the forge of complete purity  
The goldsmith of patience & perseverance  
Should set himself up;  
With the anvil of inner light

Hammer of divine wisdom:  
 Fire of austerity and optimism,  
 And the melting pot of love  
 And cast the gold of the contemplation of the divine Name.  
 Which is nectar;  
 Into the ornamental mould of divine life.  
 Surely divine character is shaped in the mint of true personality.  
 Verily divine destiny is moulded by those who follow the path  
 of grace and action.  
 Certainly O Nanak when the grace of all-Graceful, God  
 descends on one;  
 One gets full bloom of life.  
 All the creatures of the world (who are children unto God)  
 Are playing the sport of life under the supervision of:-  
 Wind who is the Teacher;  
 Great earth who is the Mother;  
 And day and night are Nurses male and female.  
 The omnipresent Dharma  
 Is studying their virtues and vices.  
 In accordance with their respective actions,  
 Some are nearing God  
 While others are getting away from Him.  
 Verily those who get hold of the Name;  
 And perform the difficult task of service and sacrifice;  
 Are the glorious winners of the sport.  
 And many indeed are those  
 Who are redeemed in their association.(G.G.P 8)

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## Perfection of Life

God is perfect; that is why he has become the highest ideal of the man. He has sent man into the world to attain perfection of life. It is because of this that he is ever dreaming of becoming perfect. And it is the birth-right of the man to become perfect like his Heavenly Father. He is advancing towards the Perfect Reality more and more because he is his origin as well as his ultimate destination. Desire for union with God is ingrained in his very nature, and his perfection is not only to seek that but to work for its fulfillment. To achieve God-realization through perfection is the very aim of man's life.

In the Gurbani, the perfection of man has also been called his Paramgati or his highest status of life. The greatest obstacle in the way of the achievement of his Paramgati is the "haumain" or ego. Guru Arjan Dev says:

"Gur Pure haunmain mal dhoi  
 Kaho Nanak meri Paramgati hoi. (G.G. P. 736)

The perfect Guru has removed the filth of ego from my life, so I have attained the highest status of my life.

Ego is the sense of separation from God. Though it is a fleeting thing, yet it is a very important aspect of mind. It is endowed with illusion, dualism, ignorance, and colours of limitations. It is the most dangerous disease of spiritualism, though its remedy, too, lies in it. So long as the man is suffering from this chronic disease of ego, he cannot achieve perfection. The Gurbani says that the only way to remove ego is to seek the association of the True Master and to have the fullest faith in His Oneness. The Guru says that through the performance of selfless actions, Divine Grace comes to the man as a matter of course and removes the intervening ego of itself.

Guru Arjan Dev has chalked out the path of realization of perfection in the Sukhmani 24. He says in the first part of the canto: I sing the

praises of the Perfect Master; whose Name, too, is perfect. Verily it was through adoption of God's beauties that I attained the Perfect Master and became Perfect myself. O man, to achieve perfection of life, you must listen to the teachings of the Perfect Master; so much so, that you feel the nearness of the Supreme Being with all your life. You must remember the name of God constantly.

To remove the conflict of your mind, you must give up all the temporary hopes of Maya, and keep in mind the only desire of absorbing the holy touch of the saints; You must give up ego, submit to God and God alone; and cross the ocean of fire; through the Grace of the saints. And you must deposit the Treasure of God's name in mind, through dedication to the Perfect Master." (G.G.P. 295)

In a verse of the Sukhmani the Guru sums up the whole philosophy of life's perfection:-

"Aath pahir Prabh base hazoore  
Kaho Nanak sejjan pure",  
The men alone are perfect O Nanak  
Who live in the eternal presence of God. (G.G. P. 286)

But he alone can feel the eternal presence of God who is united with Him in complete oneness through evolution of all the powers of his personality, who has the eternal awakening through the opening of his eyes of wisdom, and who practises the constant meditation and contemplation of the Divine Name in an egoless spirit.

Guru Arjan Dev gives his own experience of realization of perfection in a song of Sri Rag:-

One God is the associate of my soul  
One Lord is the Protector of my life.  
My Mind rests on Him and Him alone.  
The one is the support of my very life-breath.  
He is the supreme Being and the creator.  
Eternal peace lies in taking complete refuge in Him.  
O my mind, cast aside all other means.  
Apply yourself to the constant meditation of the perfect Master;

And cultivate devotional love for one and one alone.  
The one is my brother and friend;  
The one alone is my father and Mother;  
My mind depends on One and One alone;  
Because He gave me the life  
Verily the master who controls all beings,  
Should not be forgotten at all,  
The one dwells in the inner world of the soul;  
The One lives in the external world of the matter;  
And One alone is Himself the occupant of all dwellings.  
He is the controller of all the lives and the soul;  
So we must develop His perpetual remembrance spontaneously.  
Surely we will be completely rid of all sorrows and miseries of life;  
If we but cultivate all the pure love of the One Reality.  
There is but one Life in the whole universe without the second  
And that is God, the One Supreme Being; the Universal Master.  
All the bodies and the souls belong to Him and Him alone.  
Verily everything is happening in the world according to His will.  
Nanak says without reservation that through the guidance of the Perfect Master  
He has practiced the Simran of the True one,  
And, thus, become Perfect himself. (G.G.P. 45)

In other words, Guru Arjan Dev says quite clearly that he achieved perfection of life because:

1. He adopted God as the Guru and looked upon Him as father, mother, brother, friend, as the giver of life, as the sole protector of all the souls and as the One Universal occupant of all the homes and houses of the world; as the all Doer and the Universal Reality.
2. He depended on Him and Him alone.
3. He practised the meditation and contemplation of His Name constantly.

4. He felt His eternal presence.
5. He took refuge with Him completely.
6. He established Him in his mind.
7. He realized His Universal Oneness and saw Him actually everywhere internally as well as externally.
8. He felt that God alone was the Living Reality and the Supreme Being and perfection of life meant becoming completely identified with Him.
9. He rose above sorrow through grasp of His name.
10. He imbued himself with His Name through love.
11. He resigned himself to His will perfectly, heart and soul.
12. He realized His perfect vision and merged his soul in Him completely.

Guru Gobind Singh, the Father of the Khalsa wanted that everyone of his disciples should be a model of complete humanism, and awaken the perfect light in his life to become worthy of Name. The song he sang regarding the fact is unique in its spirit no doubt:-

Verily he is the True Khalsa – a God-dedicated soul;  
 Who remembers the living Reality day and night constantly;  
 And believes in one and one God only;  
 Cultivates love of God and man;  
 Is full of self-reliance;  
 And shakes off showy fasts, idol worship and adoration of graves and tombs (the diseased systems of the past) altogether;  
 Who regards God's religion as the sole essence of truth, charity, kindness, austerity self control;  
 Who completely rids himself of the impurity of dualism, atheism and materialism; And evolves the Perfect Light in his life. (Dasam Granth P. 712 )  
 Guru Nanak praises the perfect man in a song of Sri Rag so beautifully:  
 "The perfect man can be called perfect as a matter of course.  
 He sits on the Throne of the Atma;  
 He has beautiful powers of personality fully evolved;

He practises desirousness in desirelessness;  
 He is fully identified with the Perfect Master;  
 He has the permanent hold of the Treasure of the Divine Name which never suffers any decrease or loss." (G.G. P. 17)

So according to Guru Nanak, the egoless man of divine personality alone is the perfect man. But how to remove this ego ?

Guru Nanak says in the Japji as well as in the Sidhgosti that it is by adoption of Divine Hukam or assimilation of the Divine Name through Simran that ego is removed or changed into the Divine Will.

Verily the man is the very image of God and is perfect in essence and spirit, otherwise he cannot think of perfect Reality as an ideal. It is the ego which has created the sense of imperfection and limitation in him. But when ego is removed by adoption of the values of the Divine Name, the man feels his perfection as a matter of course.

Ego is naturally limited fleeting and temporary. A man can not become perfect even though he may obtain unlimited possessions of ego. But when he removes his ego by practice of Name contemplation, he becomes one with God and, hence, limitlessly perfect like Him, though apparently he may appear to be an ordinary fellow or a mere worm, according to the Gurbani.

According to Gurbani, even a labourer, a farmer, a businessman, a soldier, or householder can become perfect when he practises values of Name such as Dharma, meditation, purity, justice, righteousness, self-discipline, and faith in God and Himself; but even a saint, a scholar, a rishi, a scientist, an artist, a poet and a statesman is imperfect even though he may possess world-wide fame when he is actually separated from God by ego.

So far as the external ideas are concerned, no man can become perfect because ideals remain ideals and hence, ever above human approaches and grasp in their entirety. But so far as internal ideals of Name values are concerned, all men and women can become perfect by being egolessly united with God through a life of practical and creative simran.

The man, however small his position in life and however limited his external achievements, is perfect when he is united with God through

egoless grasp of Name. But he is surely imperfect despite his vast external greatness and unlimited attainments when he is separated from God by ego.

The Sikh Gurus, especially Guru Nanak, Guru Arjan Dev, Guru Teg Bahadur and Guru Gobind Singh were models of perfect humanity. The Sikh Gurus established permanent and conscious relations of perfect union with God, internally as well as externally. They worked creatively, constructively and progressively in all the spheres of life such as religion, politics, social system, economics, culture education, business, farming, military warfare, philosophy, literature, travelling missionary work, drama and Name-realization being completely attuned to Him.

Their lives and attainments were perfect because they were totally based on the values of the Divine Name and were free from ego completely.

So, to obtain perfection of life, is the very aim of human existence. Guru Arjan Dev says in the Bavan Akhri which is a poetic composition of unique spiritual wisdom. "O man, perfection of life is the only desirable thing to be aimed at. So adopt those devices practically through which you can swim across the ocean of materialism along with others and then enter your original home with laurels of victory, joy, glory and salvation."

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## **Gurbani And Divine Revelation**

*Gurbani, like other religious languages, is a revelation of God through his trusted messengers whom we call the Gurus. It touches upon all aspects of our life and the problems we face. Apart from deflecting us from the path of vice and sins, the Gurbani shows us the way to seek God and attain ultimate union with Him. In this illuminating article. Professor Harnam Dass of Ambala, discusses the richness of*

*Gurbani.....Editor*

"Gurbani, Gursakhi and the Ved are the special words which have been used for Divinely Revealed poetry of God by the Sikh Gurus. The Gurus expressed the views about three types of Divine Revelation. The first was that which was given by Him through God-centred souls in the past. The second was that given to the Gurus in the form of Gurbani or Gursakhi. And the third is which is being revealed to the God-enlightened seers and teachers ever and ever.

Gurbani believes in universal and eternal Revelation of God. It says openly that Revelation is the permanent characteristic of God and he must exercise it ever and ever to satisfy His spirit of self manifestation. It says that God gives His Revelation to the seers, saints, incarnates, devotees through His desire of self-expression to uplift the people, the individuals and the societies in, creative action, devotional love and enlightening wisdom.

The Gurbani has used the word Vedas for the books of Divine knowledge and wisdom or scriptures of Divinity and religion. It has also used the word 'Nad' with the word 'Ved' which means spiritual music and 'the Ved' and 'the Nad' are surely the two permanent aspects of the Divine Revelation (Sabh Nad Ved Gurbani). The Gurbani also connects the words katebas with the Vedas which means the western

books of Divine-Revelation and they are mainly four in number namely Tauret, Zaboor, the Bible and the Quran.

Guru Nanak has spoken much about Divine-Revelation but his main thoughts about it are given in the Japji, Asa Di Var, Onkar and the Sidh-Gosht.

1. The Ved, Nad and the Yoga find their expression through the Guru who is one with the Vishnu, Brahma, Shivjee, Parbati and Laxmi. (The Japji-5)
2. It is through dedication to the Divine Name that the individuals grasp the essence of Shastras, Simrities and the Vedas.(Japji8)
3. In the vast expanse of the universe there are countless standard books of knowledge which the people study with pronunciation to gain wisdom. (Japji-17)
4. The time when the world was created was not known to the Brahmanical scholars who wrote Purans; otherwise they might have written an essay on it\Jhe time was not known to the Muslim divines who wrote the Qurah,otherwise they might have written an article regarding it. The time with its date, day, month and season is not known to the yogis or the Divine-Revealers of the modern time; the time is known to God and God alone who creates the Universe ever and ever. (Japji - 21).
5. There are scholars and the seers in the court of God who study the internal and external Vedas and through them sing His praises.
6. In the Realm of Divine wisdom there are countless Revealers of God's wisdom and numberless are the devotees who follow them. (Japji -34)
7. It was God indeed who revealed the Books of wisdom (Onkar).
8. They are God-centered souls who gain enlightenment through reflection over the Nad and the Ved (Sidh-Gosti)
9. There are six schools of the Indian philosophy, six are their founder teachers and six are the philosophies they express. But their highest Guru is God Himself, who though one has countless garbs of wisdom to manifest Himself (Kirtan Sohila).

10. There are countless conceptions of the Vedas (Asa-di-Var).
11. The Sam Ved says that God is sitamber or God of white dress (as the Jainism also believes). He manifests Himself in Truth; Maintains Himself by it and ultimately merges Himself in it.

Rig Veda says that God is all pervading. His Ram-Nam is the sun that shines in the men; and the men can remove their sins; as well as have salvation through the practice of His Name.

The philosophy of Ujur Veda adopted by Lord Krishna practically in the Gita who was called kahn (or the beautiful perfect aryan ) and belonged to the yadva family (or the cult of divine spirit); who brought the jar of Divine Name from the heaven for his devotees and dyed himself abundantly in its ambrosial nector.

In other words, the philosophy of Ujur Veda is the philosophy of Divine Name and its evolution in life.

In the Kalyug, Athuraw Veda reins supreme. It was through its influence that the Muslims called God as Khuda and Allah who wore blue clothes of optimism; and\_whose brave communities, the Turks and the Pathans achieved ruling power. Here Guru has indirectly referred to the fact that the Jainism, the cult of Vishnu, Krishna and Ram have all been influenced by the teachings of the Vedas, verily all the four Vedas are advocates of Truth.

Those who study them with rare reflection;

Practice devotional love and humility according to their instructions.

They can surely evolve living salvation within themselves. (Asa-di-var -P.470)

Guru Arjan Dev says in the Sukhmani about the Divine-Revelation and the Revealed books:-

1. The ambrosial words of the Vedas, Puranas and the Simirities were created through the single word of Ram Nam.
2. It was through the contemplation of the Nam that God created the Vedas and the Divine devotees.
3. We have studied very deeply many Shastras and the Simirities. They are all of opinion that nothing can equal the Divine-Name which is surely beyond all values. (3)



4. In the vast expanse of the universe there are countless Vedas (the books of wisdom), Puranas (the books of old mythology) and the Simirities (the standard books of philosophy). (10)
5. Purest is the revelation of God. It can be heard in every heart through dedication to the name and expressed through the Divine Personality. (12)
6. True is the Sabad (the revealed Name of God); and true is He who utters it eternally. (17)
7. Study the Vedas, Puranas and Simirities and suns and moons and the stars and you will realize that one God lives in all of them. (23)
8. Revealed word of God which has been expressed by the Simirities and the Vedas is surely associated with God's virtues and harmonious Music of the Divine Name.
9. When God is all knowledge then heaven, the Vedas and the Katebas understand it fully.
10. The teachings of the seers are surely spiritual jewels and Rubies. Those who dedicate themselves to them and then put them into practice get salvation of life.

There are some other thoughts of Guru Arjan Dev on the Divine Revelation.

1. One may remember the Shastras, Simirities and the four Vedas by heart; and in accordance with their instruction, visit the sacred Tiraths and perform austerities there in company with the Yogis and the man of wisdom. One may practice acts of worship prescribed double than that by the six schools of the Indian philosophy. But he is sure to go to hell if he still fails to imbue himself with the loving colour of the Supreme Reality.
2. One cannot achieve salvation by mere studying the Vedas, the Puranas and the Shastras. Surely the man who practises the contemplation of the one word of Name through dedication to the Guru gets the pure reputation of life.
3. The great seers of India have told it plainly through enlightened study of the Vedas, the Puranas and the Simirities that no one

can get happiness or salvation without the contemplation of the Divine Name.

4. God is above the approach of the Vedas and the Katebas and the changing world and He, the Master of Nanak is Omnipresent and can be directly seen by all.
5. The Master of all hearts expresses His Revelation quite aloud\*His Revelation can never be limited to the Quran and the other ketabas at all.
6. God, our Master is eternally revealing Himself. Surely He gives His gift of Revelation to all.
7. When God is all knowledge, how can the Vedas and the Katebas understand Him completely.
8. Every book of Divine Revelation is a sacred shrine of God.
9. A man may learn the four Vedas by heart and receive them with clear and impressive pronunciation but unless he realizes the Divine-Name, he will not find an honourable place in the Palace of God. He on the other hand by 'so doing' will waste his energies in the boredom of ego.
10. The great men of India after reflecting over the Vedas; the Simirities and the Shastras said openly that unless one practises the Divine contemplation and realizes the Divine Name, one cannot get salvation of life, nor can one know the mystery of life.
11. The Vedas and the saints declare openly that God is the dispeller of fear and the saviour of the fallen and degraded.

Guru Amar Das speaks of the Divine Revelations in the same way. Here are his two verses:-

1. The great men speak Divinely revealed poetry for the welfare of all people that is surely common property of the all world.
2. There is superiority of the Name-Teaching in the Vedas, but the foolish fellow does not realize that and hence is spending his life aimlessly and in an unbalanced way.

Guru Gobind Singh has also expressed his two great ideas about the revealed books.

1. The Vedas and the Katebas tell so many differences about reality, but we do not believe in these differences.
2. Verily those who worship the Lotus feet of God devotionally rise above the books of wisdom.

As far as the Indian books of Divine revelation especially the Vedas, the real spiritual men are those indeed who study the revealed books in a spirit of true faith, benefit by them for building of Name-Character and evolve in themselves God who is the source of all education and receive direct enlightenment of life.

To understand Gurbani, philosophy of Divine Revelation, it is necessary that the five words - Vigas, Pargas, Jot, Sabad and Sakhi or Gur Sakhi should be properly studied with their meanings and contexts. They have been so frequently used in Guru Granth Sahib and in a very close association with the Divine Revelation.

- (1) Vigas:- According to Gurbani it means Divine evolution blossoming of the spirit and colour and bloom of life. Guru Nanak speaks of it in Japji:
  - (a) God, the Master of Hukam runs the system of the world with it. Surely the unlimited One is blossoming His beauties in the form of the world and enjoying them. (Japji - 3)
  - (b) O Nanak, the devotees of God possess eternal bloom of life surely they overcome sorrow and sin through dedication to the Divine Name.
- (2) Pargas:- In Gurbani, the word Pargas (Parkash) has been used in the sense of Divine Enlightenment, spiritual awakening and Divine wisdom. Guru Arjan says of it in the Sukhmani:-
  - (a) It is through the grace of God that Pargas is evolved in our life.
  - (b) It is through the association with the saints and the simran of the Divine Name that we evolve Pargas in our life.
- (3) Jot:- Jot has been used in the Gurbani in the sense of light of God or Enlightenment of the soul; Name, Soul or God Himself.

Guru Nanak says in his unique song of Arti:- “God is the light of all lights. Surely it is His light which brightens up all other lights.

- (4) Sabad:- Sabad has been used in the Gurbani in various senses such as spiritual awakening; Dharma, name manifestation; Name in colour and bloom; Divine enlightenment; light of divinity; Name character and spiritual revolutions of life giving an example of the work and art of a Goldsmith Guru Nanak says in the Japji (38) that Sabad can be evolved in life through the practical adoption of the virtues of purity, wisdom, consultation of inner light, patience and perseverance, love, discipline, fire of austerity and earnestness for life, creative action and Divine grace.
- (5) Sakhi or Gurbani:- According to Gurbani it means revealed education, practical guidance and intuitive instruction of God. The Gurus have given their practical experimentation with it in many places of their Bani. Here are five examples:-
  - (i) When the Gur Sakhi awakened in me, it freed me of wavering mentality. Surely when I get light of the Gur Sakhi it relived me of all darkness and ignorance (Guru Nanak).
  - (ii) The light of God is evolved in life through the assimilation of Gur Sakhi and it is the grasp of Gur Sakhi indeed which makes the life a song of glorification which is in accordance with God's will. (Guru Nanak — Arti)
  - (iii) The Sakhi of the Guru is the nectar of life indeed. I have drunk it and become acceptable in the eyes of God. Being inspired by it I have become a beloved of the Divine vision and so I do not care for so called other worldly paradise and heaven. (Guru Nanak)
  - (iv) the great seers speak the Sakhi for the welfare of others. It is surely the common property of all mankind. The God centred souls love it and through it get self-knowledge. The devotees achieve living martyrdom through it and thus harmonize

themselves with the universal world. Surely, O Nanak, those who do not establish firm faith in God through the adoption of the Sakhi do not 'deserve to speak on Divine wisdom. (Guru Amar Das)

- (v) O you seeker after truth, listen to the revealed education or the Sakhi of the saints because they speak about God' according to their actual intuitive realization of Him with the inner eyes. (Guru Arjan Dev)

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## Cult of The Saint Soldiers

**Prof Harnam Dass, M.A**

The cult of the saint-soldiers has been described elaborately in the Puranas. Lord Krishna wanted Arjuna to be a yogi and yodha or a saint-soldier in the real sense. According to his Gita, one should develop the qualities of Divine Wisdom, devotion, creative action and heroism and then enter the war of life and fight it desperately to grasp, the creed of a saint-soldier.

Guru Nanak thought the cult of the saint-soldier to be the very essence of all the creeds that grew up in India. He has used the words Surnar, Narhar, Na-ah-nar, Guru-Soora, Soorna and Dharam Raja for the saint-soldier in his bani. He surely regarded Pawan- the wind or spirit of dynamic enlightenment-Pani; water or quality of creative activity and Baisantar-five or the virtue of Divine Chivalry, as his necessary qualifications. Especially his ideal man -the Gurmukh or God centred soul was an ideal saint-soldier.

Guru Nanak looked upon Rama and Lord Krishna as the ideal saint-soldiers and thus spoke of them:-

1. Lord Ram Chandra was an ideal Gurmukh;  
He was a spiritual architect who built the bridge of enlightenment over the sea of life;  
He looted egoistic city of the devils and killed them.  
He killed the demon king Rawna; who symbolized the serpent-like nature of Maya;  
He imported the secret of ideal life to Bibheekhan and satisfied him spiritually;  
He made stony-hearted people across the ocean of life;  
And he sublimated the 33 crores elements of his personality into the virtues of the Divine will. (Sidhgosti- 40)

2. Lord Krishna and his devotees are as precious as the time and its parts; The Lord wore the ornaments of wind; water and fire; And made his mind and soul the very incarnates of God.  
(Asa-di-war- 6)

The Guru has also said in the Sidh-gostithat it is the Gurmukh indeed who eats the steel. And by eating of the steel The surely meant development of Divine Heroism in life by rising above the three modes of matter.

The Guru has expressed many ideas about the cult of the saint-soldier, but their pith is given in his composition of the Japji and the Onkar.

1. There are countless saint-soldiers or Soormahs in the Universe who eat steel with their mouth or expression of life. (Japji- 17)
2. The saint-soldiers; the seers and the reformers speak of God (Japji-17)
3. The saint-soldiers or the Dharam Rajas sing the praises of God in His Darbar with their faculties of wind, water and fire. (Japji- 27)
4. In the court of God, the valiant heroes, knights and saints, sing His praises with their four creative powers of bodies, minds, souls and spirits. (Japji - 27 )
5. In the regions of Divine Wisdom, there live countless Krishnas and Shivjis who possess the powers of wind, water and fire. (Japji - 35)
6. Divine Name manifests itself in Divine valour in the region of Karam Yoga

In the region, the believers in God see Him and Him alone. In the region there hide valiant warriors, chivalrous heroes and saintly knights. Who brim with God through and through.

There live Sitas or the ideal women endured with God's glory whose beauties are beyond description.

There live the saints with God enshrined in their minds, who are above death and its deception.

There live devotees of different countries who have established God in their minds.

And are performing acts of joy ever and ever. (Japji-37)

7. The true well-wisher of the world cultivates the love of the Supreme Lord;  
Controls his mind fully,  
And then enters the war of Dharma and fights it desperately.  
He remains imbued with devotion of God day and night.  
And gains wisdom of God who is master of three worlds and four ages.  
He becomes like Him in natures; And thus makes his life successful; He becomes blossomed in spirit; Enshrines the Supreme Being in mind; Cultivates uniformity of outlook;  
Evolves Sabad in his life.  
And blooms devotional love for truth. (Onkar - 10 )
8. A true saint soldier protects his motherland;  
To deserve a well-earned salary;  
He frees his mind of selfishness, greed and all other evils of material possessions;  
He lives in the divine fort and is never defeated. He is the servant of God and faces all troubles bravely. He believes that all eminences belong to God and God alone; And He gives them only to those with whom He is pleased; He believes that God is All-doer, And there is no other worker besides Him; So He alone is worthy of receiving the submission of the saint-soldiers. (Onkar-45)

Guru Nanak's successors the Gurus Guru Amar Das, Guru Arjan Dev, Guru Tegh Bahadur and Gobind Singh, too, expressed similar views about the creed of the saint-soldier:-

1. He is the valiant soldier indeed, who kills the ego which intervenes between him and God;  
Who becomes a Gurmukh;  
And decorates his life with the values of Divine Name. (Guru Amardas)

2. Gurmukh is Madhusudan or killer of devils.  
He is the liberator of the world.  
He is the comrade of Lord Krishna. (Guru Arjan Dev)
3. I am the champion of God.  
I have joined the Guru and thus raised my status of life fully. I have surely become a spiritual wrestler.  
The saint-soldiers have gathered in the arena of God's play to see my wrestling.  
Even God is witnessing my successful performance against "hanker" and praising it appreciatively. (Guru Arjan Dev)
4. Nanak says that man alone is the man of Divine wisdom;  
Who neither frightens anybody;  
Nor is afraid of any one. (Guru Tegh Bahadur)
5. Blissful indeed is the life of the man in the world;  
Who keeps the ideology of Dharam Yudha in his mind;  
And utters the name of God through his expression of life;  
Who regards his life as short lived;  
Mounts the ship of reportation;  
And crosses the sea of life along with others successfully;  
Who makes his personality as the very embodiment of patience and perseverance.  
And light his intellect with the lamp of Divinity;  
And who takes the sword of wisdom.  
And drives the witch of cowardice from his life altogether.  
(Guru Gobind Singh)

Guru Nanak saw the Kashtrias of his time, who ought to have been real saint-soldiers, so much degenerated that he got full of anguish and said, "These Kashtrias have given up their Dharma. They have adopted the culture of the alien rulers who are ill-intentioned imperialists. All the people have taken up one way of life, so the real status of our Dharma which aim at specialization of the four colours of the Divine Name has been lost sight of.

Verily when Guru Gobind Singh converted the Sikhs into the Khalsa and made them adopt an ancient ways of the Kashtrias or the saint-soldiers, he fulfilled the dream of Guru Nanak which is cherished for the revival of the ancient class of true warriors.

According to Guru Nanak, God is Father, Mother, Brother, Self, Master, Husband, Friend and Beloved One: So He upholds and protects Dharma: But on the other hand He is a king of kings. Administrator, Madhusudan, Murari and Asur Singhar (killer of devils) and Sur-nar or the Ideal saint-soldier; so He must fight with the evil-doers and kill them through His saint-soldiers.

Every saint-soldier as a representative of God - the Surnar must perform two fold work of destruction of evil doers and restoration of Dharma through protection of good people. Lord Krishna became Dharma-incarnate, Madhusudan, Murari or Gurmukh because he played the double function of the saint-soldier.

Guru Gobind Singh as an ideal saint-soldier was also Dharam Avtar and described the objective of his advent in the world openly in a song:-

God has sent me into the world for the very restoration and upholding of the eternal Dharma. The Guru has given me instructions to destroy the evil-doers, tyrants and protect the saints. Let the people bear in mind that this alone is the object of my appearance in the world.

Guru Nanak was of opinion that a saint-soldier should play the sport of life in a spirit of fearless men and sacrifice efficiently. He said to an aspirant after the cult of the saint-soldier:-

If you want to play the sport of love,

Then enter the love of my faith,

Carrying your head on the palms of your hands;

With the belief that you have to walk on this spiritual path in a spirit of complete self-surrender and sacrifice unhesitatingly and un-reservedly.

Guru Nanak also maintained that a saint-soldier should have the only mission of establishing the kingdom of God on earth and He can fulfill it by following His will in a spirit of self-honour. He says regarding this fact:-

Mere boast of a nation or caste does not benefit a man at all.

It is the Truth of one's life alone that is tested in God's Court.

Our aim of life is to establish the Kingdom of God on earth through ages

and ages. Surely he alone becomes exalted in the Court of God;  
Who surrenders himself to God's will, heart and soul.

All the Sikh Gurus were perfect models of the cult of the saint-soldiers. As saints they were Karam Raj and Nam Yogis; seers, prophets, true devotees and servants of God; socialists, humanists and world teachers. As saints they possessed virtues of sweet-humility, purity, love, beauty, justice, Name-Contemplation and righteousness. As soldiers they were patriots, organizers, political leaders, martyrs in life and death; possessed the genuine qualities of service, sacrifice, sense of responsibility and dutyfulness; patience, perseverance, creative work, heroism and self-respect.

They fought unflinchingly and desperately for the cause of truth, justice, Dharma and righteousness; non-violently or violently according to the needs of their respective times.

They wanted to eradicate the evils of imperialism, atheism, materialism, escapism, exploitation, religious fanaticism, social-injustice, casteism, untouchability and social-bigotry. They regarded all professions of life as sacred; and thought all human beings not only equal but the very sons, representatives and shrines of God. They preached that nature was God's Abode, Play, Workshop and manifestation and for the development of true citizenship and self-mastery, it was quite essential to love her quite conscientiously and have true regard of her law.

They worked in all spheres of religion, politics, sociology, art, religion, politics, sociology, art, poetry, philosophy, war, literature, trade, agriculture, sports, education and professional activities in the spirit of the true saint-soldiers and thought every type of creative, constructive, progressive work as the true worship of God. They surely wanted to establish spiritual communism or democratic socialism in the world and regarded it as the very state of God.

All the Sikh Gurus Guru Nanak, Guru Angad, Guru Amar Das, Guru Ram Das and Guru Har Rai followed the peaceful means of making their followers saint-soldiers. Guru Arjan Dev, Guru Hari Krishan and Tegh Bahadur strengthened the fabric of the cult of the saint-soldiers

with their martyrdom, and Guru Har Gobind and Guru Gobind Singh made them take up swords for the defence of their Dharma and achievement of complete emancipation of their motherland.

But it was Guru Gobind Singh who turned the Sikh Sangat into the Khalsa Panth or the cult of saint-soldiers, the true warriors, the saviours and liberators of their country and the world.

Surely Guru Gobind Singh took practical steps of unshakeable foundation and permanent nature to make all his people-the Khalsa as the true saint-soldiers:-

1. He asked them to believe practically that God was a true warrior and to become his true sons, representatives and followers they should cast themselves into His mould by following His will (Hukam) and creative joy (Raza).
2. He made them believe in his ideology of Deg, Teg or Fateh or his philosophy of Democratic socialism, Divine heroism and dedication of life's victory to God and His Dharma.
3. He made them salute to Nishan Sahib or the flag of the Sikh Dharma which had the yellow colour of vernal tinge, rested on the staff of self-reliance, and symbolized the five colours of Sach (Truth), Karam (creative action), Nadar (Divine Grace), Jap (Name-meditation) and Sabad (spiritual enlightenment).
4. He made them drink water of steel which was prepared by the touch of the five beloved ones, recitation of Gurbani and charge of the sword and instructed them to change the water into a veritable nectar through the practical life of Simran and Sewa.
5. He made them have five Kakas, which symbolized the creed of sainthood, sexual purity, self-control, Divine chivalry and continued preparation for the war of Dharma against evil.
6. He instructed them to keep the ideals of a Sikh or divinely cultured man; Singh of self-master; Akali or fearless hero who believes in the immortality of his soul; a nirmala or a true man, who was pure in words, deeds and thoughts; and a Nihang or egoless man of faith; ever and ever before them and try their utmost to actualize them with sincere devotion.

7. He asked them to develop the qualities of saintly people of courage by participating regularly in the activities of their Gurdwaras, Community Kitchens, celebration of their sacred festivals and sports of the play grounds.
8. He taught them to adopt the practical yoga of domestic life which consisted of regular and punctual prayers to God; recitation of the Gurbani reflectively; meditation and contemplation of the divine name artistically; honest living; creative work; disinterested service and love; and a practical belief in the Fatherhood of God; Brotherhood of man; and Motherhood of nature.
9. He taught them to regard the sword as the symbol of the Divine Heroism or goddess of war and worship it by evolving its qualities in life.
10. He taught them practically the art of remaining ever prepared for war of Dharma.

Guru Gobind Singh believed that offering prayers to God devotionally was the very kernel of the creed of saint-soldier. He has written many songs about it, but his songs of the congregational prayer is unique. Their very essence is as follows:

‘O Beneficent Lord, give me power to practice virtues fearlessly; to fight against enemies of Dharma victoriously; to sing Thy praises in the spirit of a true disciple and to die a martyr’s death for upholding the cause of Dharma. O Lord, give us the art of rising in Thy Name optimistically; make us follow Thy will and enable us to work for the common welfare of all the people of the world.

O, Master, make us physically, mentally and spiritually attuned to Thy wisdom, love and service and enable us to practice the meditation and contemplation of your name constantly with concentration and dedication.

O Almighty God, make the alien, evil-intentioned and imperialistic losses of our countries fall victims to our swords in the war of Dharma; and enable us to usher in an era, of complete emancipation, glory and victory in our motherland.”

The Guru asked his Khalsa to keep the ideal of the saint-soldiers before them ever and ever and try their utmost to live up to it:

Verily he is True Khalsa (God dedicated soldier)

Who remembers the living Reality day and night constantly;

And believes in one and one God only; who brims with love of God and man. Is full of self-reliance;

Who shakes off idol worship and diseased systems of the past altogether which are connected with showy fasts; places of escapism, irresponsibility and retirement like graves and tombs altogether; who regards God’s religion as the sole essence of truth, charity, kindness, austerity and self-discipline; who completely rids himself of the impurity of dualism, atheism and materialism.

And who evolves the Perfect Light of the Divine Name in his life.”

The Gurus’ cult of saint-soldier is certainly unique. It surely bases all its politics, culture, ideology, art and science on the Divine Name alone. Nowhere in the history and culture of the world’s faiths, such a cult of saint soldier, has found such a grand expression. The Sikhs should feel proud of it and try to live up to its ideals to make their individuality as well as their Collective Panth God enlightened and Name-centred.

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## Guru Nanak's Synthesis of Religion

Guru Nanak Dev, the founder of Sikhism, possessed a very highly involved intuitive light and discerning insight. Besides, he was a great saint, poet, patriot, reformer, scholar, revolutionist, educationist, philosopher and true prophet of God. So he had a great power of analysis and synthesis of truths and realities of life and this he applied to the quest of a true religion- Sikhism- quite successfully. He not only read some standard books of Hindu and Muslim religions in Sanskrit and Persian intelligently, but also thought over their contents reflectively; discussed the facts thus required with wise scholars and religious divines thoughtfully and then reproduced his ideas through his inspired poetry wonderfully.

He was a true seeker after truth, had communion with God, nature seers, sages, saints and scholars and especially with his own Inner Atma. Verily a complete study of his ideology and theology shows that he not only succeeded in finding the truths which were common to all the current religions of the time especially Hinduism, Buddhism, Christianity, Islam and Guru GorakhNath cult, but also contributed to them much through his philosophy of Divine Name, its contemplation and realization, Sehaj, devotion, God's Kingdom, spiritual socialism, human dignity, creative action, living salutation and divine enlightenment.

Guru Nanak, who was a true believer in the eternal evolution of God, believed in the divine origin of the Vedas as well, though he was also of the opinion that God was eternally above the descriptions of books.

He belonged to the Bedi family of the kshatriyas who had great respect for the Vedas and even knew some of its texts by heart. So he laid the foundation of his religion on the cosmic truths found in the Vedas, Upanishads, Shastras, Samritis and the Purans because he

mentions their names in his compositions again and again in support of his ideas.

Especially he adopted the unity of Godhead given in the Vedantic school of Hindu philosophy as the very basis of his creed. He was the first man who called his country as Hindustan and declared openly that he was nationally a Hindu- a resident of India though religiously he was a Sikh- a direct disciple of God. He was a great admirer of real Hinduism and in a verse of Asa -Di-Var he defines Hindus thus-

Hindus glorify and heartily praise the beautiful God.  
They aim at the realization of His unlimited beauty.  
And for this purpose they have dips into tiraths, worship images or  
statues of gods and goddesses, apply fragrance to them;  
And perform acts of purity and charity. (G.G P - 465)

It is a fact that he wanted to give a new conception of life to the whole of the Hindu race and he has explained it well in his Japji, Onkar and Sidhgosti but especially in Asa-di-var. He gave new meanings to the sacred words used in Hindu Philosophy and interpreted them according to his own inner-light with which he was abundantly imbued from the very beginning of his life as a true messenger of God.

He had a different view about the Avtarhood of Hinduism. He said, to attain Avtarhood was the right of every man and it meant to develop God in life and to become one with Him in spirit and time, in colour and bloom.

Similarly he declared openly that to have baths in sacred waters meant dips into the sacred waters of Name, Wisdom and Inner Atma, and to follow God's will. He affirmed forcefully that in the universe there existed one and one God alone; nature and man were his very manifestations and that he could express them into His manners or emerge them into His oneness at His will and that he not only manifested Himself into Sargun (manifest) and Nirgun (unmanifest) realities which were but opposites of each other, but was also above them as One Absolute, Supreme Truth, 'Aap' and the Highest Reality.



Especially Satnam-Truth and name was the main name of God which, he said, should be adopted for practical meditation for character building. Ram Nam was his other favourite Name of God whose repetition he emphasized again and again.

He says in the Asa-di-var that Ram Nam is the sun that shines in the great men. Verily Sat Nam and Ram Nam are two of the sublimest names of God whose meditation is strongly recommended in the Hindu scriptures and Guru Nanak too, laid a great stress on their Japa.

As a firm believer in oneness of God, Guru Nanak had no faith in the current casteism of the Hindus. In a verse he says that we should see light of God in every man and should not name him by the labels of his caste because caste was not recognized in the court of God. He said that people had evolved castes into creeds, religions, races, tribes, communities and nations and were spreading hatred, differences and discriminations because of that. But the real caste of a man was his personality which was based on his actions.

He spoke strongly against the religious imperialism, economic exploitation, social injustice and political dishonesty of the Hindus. He denounced their ideologies of escapism, otherworldliness, fatalism, individualism and communalism forcefully. He appealed to them emphatically that they should give up these practices and develop a true national character which has international sympathies and humanistic approach and attachments.

He declared openly to the Hindus that their national character was to adopt all the four colours (varnas) of the Divine Name- learning heroism, artistic skill and disinterested service individually and collectively and work for the attainment of national freedom. It was he who, first of all, talked of national freedom in India, laid down its clear conception, chalked out its actual programme, worked faithfully and zealously for its achievement and suffered for it tremendously. The Sikh movement, started by Guru Nanak, aimed at the realization of all sorts of freedoms.

Guru Nanak was the first great man of India who started the common community kitchens in his gurdwaras for all Indians irrespective of creed and religion. To remove untouchability and evil

effects of casteism, he advised his followers to have inter dining with the members of all communities, and look upon them as their real brothers, because they were the sons of the same common father.

It is a fact that Guru Nanak's main field of work was Hinduism. He asked his followers to have inter marriages with the Hindus. He chose his successors from Hindu community and boasted of his Vedic or Aryan culture. He advised his Sikhs that they should keep their individuality as Sikhs safe and pure and feel proud of it but still they should share the respect of the Hindus for their country; great men and Vedas because they belonged to both of them equally and commonly.

To feel one with the real spirit of Hindus, the Guru not only sublimated the Hindu names of avatars into those of God, but also preached openly that Lord Rama and Lord Krishna were the real Gurmukhs - the God-centered great men and hence, typical heroes and worthy of all homage.

Thus Guru Nanak made Hindus and Sikhs nationally, socially, culturally and religiously as inseparable one people. This was his real and practical synthesis of the Hinduism.

Guru Nanak made Sikhism nearer to Buddhism in various ways synthetically. He looked upon the Buddhas or divinely enlightened souls as really evolved souls of God who were ever busy in singing His prayers (Japji 28) and had their eternal abode in Gian Khand or realm of Divine Wisdom. Where yogis and master minds also lived with their celestial garbs of divine goddesses. (Jajpji 36)

He clarified the eight-fold path of Buddhas' creed as of eight virtues of the divine name-truth, love, purity, beauty, discipline, heroism, non-violence and disinterested service. He laid stress on their adoption by the Sikhs.

He also gave new meanings to various words of the new philosophy of Buddhism, especially those of Nirvan, Karma, Sehaj and haumain - hankar. He called living salvation adopted through the sunan, manan and gain of the divine name as Nirvan, the practice of actions actuated by divine grace as karma, the spontaneous evolution of Name in life as Sehaj and sublimation of ego into divine will through simran as the renunciation of hankar.

Guru Nanak's definition of a Brahman and a kashtri is the same as that of the Buddha. The Buddha used the word "Sach" Truth for God and said that this word embraced all virtues of divinity. Similar was the view of Guru Nanak about Truth though it is also a fact that while the Buddha laid stress on the adoption of Truth, Guru Nanak emphasized the assimilation of both Truth and Name.

To Buddha Ahimsa meant cosmic love, and to Guru Nanak love was not only the basis of devotion but also a reality that consisted of 36 nectars.

Generally Buddha is regarded as an atheist but Guru Nanak believed that he was a great and true theist and did practical Japa with all his might. Clearly speaking Guru Nanak's synthesis of Buddhism was so thorough that he even used the word Sikh for his followers which was originally used by Buddha for his divinely-cultured disciples.

Guru Nanak attained a great nearness to Christianity as well through his spiritual synthesis. He laid a great stress on the exercise of great virtues of love, humility, simplicity, self-control, the fatherhood of God and brotherhood of man-the virtues which Christianity enjoined upon its followers so forcefully to practice.

Christ talked of the kingdom of God and Guru Nanak, too, not only talked of it as 'Sache ki Sarkar' or Sant-Sabha but also laid down a practical programme for its real evolution through raising of Name-flag in life. Christ believed in the Trinity of Father, son and the Holy spirit. For Guru Nanak too the Father was God, the son was the human soul and Holy spirit was the Holy name which brought about the union of son and the father.

To Guru Nanak the crucifixion of Christ was but the evolution of the egoistic soul into Gurmukh or the God-centred soul. Guru Nanak also believed that a virgin-like personality gave birth into its inner abode to a new Christ - a new Gurmukh. That is why he said in the Japji 28th that the real art of life was keeping the personality virgin-like pure.

It was Guru Nanak who imparted the name-enlightenment to Martin Luther and enabled him to start Protestantism.- As it is clear from the Bible, Christ, like Lord Krishna had keshas (long-hair) and

regarded them as essential virtue for attaining sainthood. So did Guru Nanak associate sanctity to keshas and kept them respectfully.

Thus it is clear that Guru Nanak's Sikhism has great affinity towards Christianity and it was brought about by him through his practical synthesis.

Guru Nanak brought Sikhism very close to Islam as well. He interpreted Islam quite beautifully and had a very high conception of it. He regarded it as a religion of peace. In a verse he gives the very name of a Gurmukh to a true Muslim and defines him thus:-A real Muslim is he indeed who follows the will of God whole heartedly. Gives up his ego and practises the worship of God; And is a blessing to all His creatures.

He gave very vast meanings to the World Hukam of the Muslim ideology and even calls it as the very name of God "eko nam Hukam hai //Gur sat gur dia bujhae jio." He has explained Hukam in his Japji and Sidh gosti very well.

To explain his philosophy of Name-character, Guru Nanak has taken words from Hindu Phraseology such as jap, tap, sanjam, sat, santokh, gian, nam dan Ishnan; and nam-Sunan, nam-manan and nam-gain.

For the same purpose he has taken words in pairs from the Muslim phraseology such as Hukam and Raza; Karam and Nadar; Sift and Salah. While explaining these words he said openly that adoption of Hukam, Karam and Sift meant God realization while assimilation of Raza (God's creative joy), Nadar (God's Grace) and Salah (God's beautiful expression) implied God-manifestation.

Similarly he used the words dargah, darbar, dar, nishan, badshah (Patshah) and nishan (flag) of the Muslim languages to explain his conception of kingdom of God. He used in his composition many words given in the Holy Koran about God freely to explain His Oneness.

Guru Nanak believed that Prophet Mohammed was a great and true Prophet of God and the Holy Koran was one of His revealed books. He had many Muslim saints, divines and scholars as his close friends; and visited Muslim mosques openly and then prayed to common God in association with the Muslims. He visited Muslim countries of

Afghanistan, Persia, Arabia, Turkistan, Syria and Egypt, and exchanged religious ideas with them at Mecca and Medina especially.

He inter dined with the Muslims openly and had Mardana as his life long partner. He was the first great man of India who, through his spirit of synthesis wanted to integrate Hindus and Muslims as one people. Because he thought that they both believed in Oneness of God; brotherhood of man; spiritual values of the Divine name; and a very high code of morality to boast of. Guru Nanak was a great admirer of the Sufism of Islam as he was that of the Vedantism of the Hindus which declares unity of Godhead - or the Oneness of God, man and nature as the very basis of their sublime creed.

Guru Nanak even believed that Islam had a faith in the fatherhood of God and preached spiritual socialism. In a song about the word 'Maqam' he says that the Qiamat of Islam really meant the permanent establishment of Man in God, which not only relieved him of the bondage of the grave of materialism but also awakened him into reality and gave him the paradise of spiritualism to enjoy for ever.

To Guru Nanak the hoors of paradise whom he calls 'rag Parian' in Japji 27, were but the subtle feminine beauties of divine name whom the denizens of paradise get as a matter of course.

Through his real synthesis Guru Nanak had identified himself with the real spirit of Islam. That is why they called him a Wali of God or Pir of Allah with great reverence and even claimed his dead body for burial.

Guru Nanak had a very close association with the yogis of the Guru Gorakh Nath cult as well which commanded a great influence in his time, especially in the Punjab, U.P and Nepal. He had discussions with them. One of his discussions with the yogis was composed later on by him into Sidhgosti in the form of questions and answers. This is a standard book on his Nam-Yoga.

A study of the four stanzas (28,29,30,31) of the Japji explains the fact very well that he had grasped the real meanings of Guru Gorakh Nath's symbolism. Verily to Guru Nanak Yoga meant complete union with God through adoption and assimilation of the divine qualities of

Japa, wisdom, truth, beauty, purity, self-control, heroism, sacrifice, charity, justice and disinterested service.

This view of him is shared by Guru Gorakh Nath as well. Guru Nanak told these Yogis that their aims of yoga were very high indeed but so long as they indulged in escapism, individualism, other worldliness and demonstration of so-called miracles they would surely fail to realize it.

Guru Nanak as a true Unitarian believed that all lights, revelations, arts, sciences, religions and nations belonged to God and God alone and were His own manifestation. So they must be shared commonly by all the people of the world and shown due respects.

He believed that all the great men of religion, philosophy, learning, science, art and literature were representative of One God, the Inner Spirit of all and so they must be admired with reverence and devotion by all the people and nations of the world equally.

Similarly he was of opinion that all the sacred books of religion were the common spiritual property of all the human beings irrespective of caste and creed and hence they were worthy of due respect from all.

Guru Nanak's humanism was to see God in all and honour Him in all humility and sweetness. His socialism was to work for one's livelihood honestly; to adopt the name values of life and to share one's earnings with others on communistic basis.

His Panchsheel was to have firm belief in the unity of Godhead; to show due respect for human dignity; to adopt spiritual socialism; to fight continually against evil and to establish Kingdom of God on earth through grasp of pure simran and selfless service.

His simran was a life of unison with God through grasp of meditation of the divine name, wisdom (Gian), devotion (Bhakti) and selfless and creative action (karma). His education was to develop name-character. His Sikhism was to receive training in the enlightenment of the Guru through actions which were actuated by the grace of God and were capable of making the Sikh cross the ocean of life.

His Dharma was the establishment of truth in life. His salvation was to follow God's will egolessly. His path of life was Sehaj or way of spiritual spontaneity. His ideal manhood was Gur Mukhta or complete

dedication to God. His prayer was to be in tune with God. To offer good wishes to all His creatures and to work for the purification of His nature which was His veritable abode, play and workshop.

He was of firm faith that in reality education, politics, scientific research, civilization, culture and philosophy all aimed at the establishment of state of God on earth, so they must rest on Dharma, otherwise they will not succeed in their objective. He was of strong opinion that all religions were the various manifestation of God's will and their main aim was to convert the earth into veritable paradise, so it was their duty to give up-mutual hatred, jealousy, enmity and ill will, and work cooperatively and conscientiously for the realization of their Common purpose.

He affirmed sincerely that the organized systems of imperialism, capitalism, casteism, untouchability, social injustice, political dishonesty and economic exploitation and superstitions of atheism, materialism, individualism, idol worship and formalism were great barriers in the way of self-realization and self-manifestation. So they should be removed with continued cooperative efforts otherwise there will be no permanent peace, progress, and prosperity in the world. He maintained the view firmly that the real shrines of God were the very world, the human personality, the divine name and the Revealed Light of the sacred books, so they must be revered practically to bring about the very heaven on earth.

Guru Nanak's sublime ideas and spiritualism were the result of his true spirit of analysis and synthesis of religions. Verily he said it with force that all religions must develop the spirit of synthesis of universal truth and cosmic beauties in true spirit of giving and taking and under the guidance of the divine name to enable, edify and divinize themselves and thus to be blessing not only to themselves but to others as well.

Undoubtedly his following song of spiritual socialism glorifies also the spirit of ethical and religious synthesis which, if followed honestly and rightly can render the individual and collective life into a veritable divine spring:-

It behoves us O friend,  
To take out fragrance for perfuming our life,  
From every pot of sweet scent that we happen to find;  
Surely we should share our good things with others in a spirit  
of selflessness;  
But we should not share our evils with others at all;  
Nor should we find faults with others without scruples.  
Let us wear the beautiful garments of Name-culture;  
Let us be prepared for the performance of our duties of life;  
Let us stick to our post of responsibility perseveringly and  
unflinchingly.  
Wherever we happen to go, we should radiate goodness  
Through our thoughts, words and deeds  
We should taste the nectar of life after having freed it  
From the poison of atheism.  
We should, O friend, certainly pick out fragrance of life  
From every perfumed pot,  
And make ourselves fragrant and sweet in all respects.  
(G.G.P. 765-66)

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## Vedant And Sikhism

Vedant means the essence of the Vedas. As the philosophy of the unity of God-head or Oneness of God, man and nature are the very pith of the teachings of the Vedas, Upnishadhas and Shastras, so it is called Vedant.

Though Maharishi Ved Vyas is called the author of Vedant and it is one of the six universal schools of the Hindu philosophy, yet its origin is found in the Vedas themselves and he only did this much that he put the oneness of the Vedic philosophy in an organized form and named it Vedant.

In the Guru Granth Sahib, the word “Vedant” has nowhere been used. But it is quite clear from its study that the Sikh teachers, both the Gurus and the Bhagtas, adopted the ideology of the unity of God-head or the Vedantic Oneness as the very basis of their teachings. In other words, it is a reality that, out of the six schools of Indian philosophy, the Sikhism bases its teachings on Vedant only. After the period of the Gurus, it were the Udasi and Nirmala scholars and preachers indeed, who made Sikhism a great and living religion in India.

These missionaries not only said openly that Sikhism was based on philosophy of Vedant but also gave strong quotations from the Gurbani in support of their statements.

Hinduism is not an organized religion in the real sense of the word. It is a vast cultural system which includes all types of various creeds such as Sanatanists, Arya Samajists, Sikhs, Buddhists, Jains, Vashnawas, Shivates etc. Even atheistic cults have found a respectable place in it.

But still if one studies Hinduism dispassionately and thoroughly, one comes to the inevitable conclusion, that it is the belief of unity of God-head or Vedant indeed which is the basic faith of Hinduism and it lies at the root of all systems of thoughts which originated from it.

Main philosophy of Hinduism is Vedant no doubt, and it is not only found in the Vedas, Upnishadhas, Shastras, Simratis, Puranas,

Bhagwat Gita, Yog Vishasht, Ashtavaliar, Gita, Ramayana, Maha Bharata but also in the Guru Granth Sahib, Dasam Granth, Vars of Bhai Gurdas and Suraj Parkash of Bhai Santokh Singh. Guru Gobind Singh, the ideal Unitarian, gives the real kernel of Vedantic Unity in his following song:

Just as innumerable particulars rise from the fire,  
And after showing their separate existence for a while,  
Finally become one with it;  
Just as numberless elements come out of earth;  
And after exhibiting their separate qualities for a while;  
Eventually identify themselves with it;  
Just as soundless waves issue from the ocean;  
And after displaying their separate characteristics for a while;  
At last merge themselves into it;  
Just so subtle souls and gross bodies beyond number;  
Spring from the universal self of God;  
And after staging the respective drama of their life.  
Become in the end, integrated into His Being;  
Which is their origin as well as their ultimate destination.  
(Dasam Granth P. 19)

It is a fact, indeed, that though Guru Nanak Dev, the founder of Sikhism and his nine successors were direct messengers of God and great Dharam Avatars, yet they respected the Vedas and based their fundamental principles on their truth.

The Hindus and Sikhs are linked together with the ties of brotherhood in many ways. It was Guru Nanak Dev, indeed, who used first of all the word “Hindustan” for his country and declared openly that the Sikhs were the Hindus nationally.

The Hindus and the Sikhs have the connections of inter-dining and inter-marrying. They use common names of God for meditation such as Ram Nam, Satnam, Onkar or Om, Soham etc. with equal adoration.

In songs of the Divine Bard of the Guru Granth Sahib, Hindu Avatars, like Lords Krishna and Rama, have been regarded as Dharam

Avtars like Guru Nanak and his successors. The Sikhs and the Hindus have common names, great men, country festivals, culture and sacred places.

Ever since the beginning of the Sikh movement, they have been spilling blood jointly for the emancipation of their country. Though the Sikh Gurus openly announced that Ved or Divine wisdom could not be confined in books and that Divine Revelation was the eternal and living aspect of God, yet they believed in the Divine origin of the Vedas. They say about the Vedas:-

1. God revealed the Vedas. (Guru Nanak – Onkar)
2. The four Vedas are advocates of truth alone.  
Those who study them reflectively.  
Make their ideology of life beautiful.(Guru Nanak–Asa-di-Var)  
The Vedas and the Puranas contain nothing but true revelation and praise of God. (Guru Nanak)  
God revealed the Vedas to spread His own Simran in the world.  
(Guru ArjanDev– Sukhmani)

Thus, we see that the Hindus and the Sikhs are linked together in many ways, with inseparable ties of genuine brotherhood, yet their greatest fraternity of living lies in their common belief in the ideology of Unity of God-head or the Vedant.

Though Vedant and Sikhism have many points of real partnership, yet they are mainly twelve in number.

### **Unity of God**

God is one in reality and realism Diversity of Nature is His very manifestation. He is formless and all-form; manifest and unmanifest, Jiv and Brahm at the same time; yet He is above these aspects as one, Param Purakh and Par-Braham. The Sukhmani says about His Oneness in the canto 23rd.

God is the sole occupant of all lives spontaneously.  
All eyes are surely His.  
He alone is a cosmic seer,  
All the universe is His Body.

He Himself sings His praise;  
And He Himself listens to it.  
He has made transmigration of souls His drama.  
He has made Maya His obedient servant.  
He remains invisible amongst all visible existences;  
And reveals spontaneously what he wants to tell.  
Verily it is His will alone which appears to be coming and going in the form of the world.  
Surely when He desires He emerges His will into Himself.  
And becomes One and one alone.

In the fundamental formula of the Guru Granth Sahib, God is defined as “One, All source of life, light and joy, Truth, Name, Creator, the Supreme Personality, fearless, All-love, Immortal, All-beauty, Unborn, Self-Enlightened, Divine guide and Compassionate.

It is by adoption and absorption of this Mantra practically that one becomes worthy of realizing God’s Oneness.

### **Nature**

Nature is the very manifestation of God’s will, Hukam, Name, Shabad, Dharma, World, Energy and Thought. It is not separate from Him at all. It is His house, temple, drama, sport, workshop, field, image, way of living, dharamshala or magical expression of personality.

All its opposites, illusions, evils, ignorances, dualisms, egos with their various degrees and grades are but the necessary conditions of His law of manifestation and He has Himself created them. Guru Nanak says in Asa-di-Var “ Surely all praises are due to God who has made Nature His very abode and pervades it limitlessly.”

Nature is Reality no doubt but the word “Mithia” or changeable has also been used for it in Vedant as well as Gurbani. And this nature changes eternally because it has limitless qualities to bring to view.

### **Man**

Man is separated from God inseparately. He is His son, comrade, representative, beloved, consort, self and even His brother. Man’s soul has been separated from Him according to His law of separation

(vijog) and will ultimately become one with Him in accordance with His law of Sanjog (Reunion).

Avtarhood of Vedant or the Gurbani, too, means that eventually man has to become God through the laws of evolution and involution, and, thus, realize His highest stage of greatness. Gurbani says that God, who lives in the Universe, resides in man perfectly as well, but he alone can realize Him who makes a real quest for Him.

Thus, we see that there is no end to the eminence of man when he becomes His incarnate, Gurmukh or Brahm Giani. The Sukhmani says, “ Brahm Giani Aap Permesar-Brahm Giani becomes One with the supreme Being spontaneously.”

Guru Nanak Dev says that one who realizes God, becomes like Him. Verily as regards soul, there is no difference between God and a perfect man. According to the Vedant and Gurbani, man is the living Temple of God and true humanism is to see Him in all men irrespective of caste and creed and respect Him in all humility.

### **Gian**

Gian means true wisdom of life. To realize divine wisdom is to open one's inward eyes; to establish God's name in mind; to find one's real Home or Nijghar; and to realize God as one's ownself.

Divine wisdom is internal enlightenment of mind, intuitive illumination of soul and inner standing of life and its principles. The Gurbani says that man is blind and foolish indeed and loses his meaning of life altogether if he fails to gain the wisdom of spiritualism.

### **Devotion**

Devotion is to love God as One's own Highest self: to sing His praises egolessly; to thank Him for His gifts honestly; to submit to His laws faithfully; to pray to Him for His grace; and to do japa of His name continually with the fullest dedication, feeling His very presence.

Guru Nanak says that real devotion is beyond three modes of matter; it is the eternal blossoming of spirit (Sada Vigas) and is the fruit of real wisdom and disinterested service. Surely it is the Divine devotion alone which brings about enlightenment of intuition, consciousness and conscience and divinization of intellect, emotion

and will-power and imbues the devotees with heavenly joy and celestial bliss.

### **Disinterested Action or Sewa**

Both Vedant and Sikhism lay unlimited stress on disinterested action. According to them, the disinterested action means to make all one's deeds as sacred gifts and place them before God unselfishly; to do positive, creative, progressive and constructive deeds simply to please God; to depend for the fruit of one's deeds on Him and Him alone and be satisfied with His decision and finally to regard Him as the doer of one's deeds egolessly.

Guru Nanak says that no success in life can be achieved without right action, but right action is that alone, which is actuated by God's grace and is based on His Hukam (will) and Raza (creative joy).

### **War of Dharma**

Vedant says that there is going on a continual war of dharma in the world which is being fought between gods and devils or positive and negative powers of nature but our duty is to side with the positive powers for the establishment of God's kingdom on earth.

War of Dharma is never fought for evil or materialism. It is not fought for the safeguard of the principles of truth, justice, humanism, patriotism and love.

In the Japji, Guru Nanak has regarded war of Dharma as an essential part of God's devotion and in Onkar, he says openly:-

The true well-wisher of the world evolves love of God in his mind;  
Attains perfect self-control;  
And then enters war of Dharma;  
And fights it desperately.

According to Vedant war of Dharma must be fought by individuals and societies as a sacred duty and non-violently or violently in accordance with the needs of time.

In this light, Guru Gobind Singh says in his Persian poem of ZafarNama:-

When all means of non-violence fail, it is the duty of a saint-soldier to take up the sword for the defence of Dharma.

### **Patriotism**

True love and service of the country have been strongly advocated in Vedant as well as in Gurbani. In fact, the Sikh movement has set so many unique examples of true patriotism. Gurbani says that we should regard our country as a sacred abode of God and love and honour it adoringly and defend it faithfully but our nationalism should ever and ever be guided and governed by the values of nationalism and humanism, otherwise our patriotism, too, will become a disqualification.

### **Unity of Religions**

All religions were created by God for the fulfillment of His mission. So they all are the cosmic family of God and they inherit from Him equality of rights for living and sameness of chances for progress and success. It is to clarify this reality in the Gurbani, God has been called Sarb-Dharma or fountain head of all religions and the father of all religions.

The following song of Guru Gobind Singh is indicative of this fact:-

The temple and the mosque point but to one Reality.  
The Hindu and the Muslim prayers aim at realizing One God alone.  
Verily all humanity is one.  
But unity is under the influence of multiplicity according to God's will.  
Gods, devils, Jachhas, Gandharbas, Hindus and Muslims.  
Are but the different humangraphs of various countries worn by the different people.  
All human beings have ears, eyes, bodies and languages equally.  
In the constitution of all men,  
There is the combination of the elements of earth, air, fire and water.  
God is both Allah of the Muslims and formless Reality of the Hindus.

The Koran and the Puranas mention but one cosmic truth.  
One indeed is the internal spirit of all;  
And one indeed is His outward expression. (Dasam Granth P.19)  
Guru Nanak says:-  
All individuals and societies are high in origin;  
None of them is low at all.  
Verily One God has created all of them;  
And one alone pervades all the three worlds of matter, mind and soul. (G.G.P. 62)  
There is but one universal religion for all mankind.  
And that is the establishment of truth in life. (G.G.P.1188)

Undoubtedly, it is in the unity of religion that all other unities of nationalism, art, science, philosophy, politics, caste and creed find their fulfillment and it is owing to this unity that they can practise the name values of truth, justice, love, discipline, heroism, beauty and purity rightly and can cooperate with one another for the setting up of God's state on earth.

### **Politics**

Vedant says in strong words that politics should be based on Dharma or principles of wisdom, justice, discipline, purity, beauty, heroism and selfless action, otherwise it will become a thing of hypocrisy, show, falsehood, exploitation, injustice and oppression.

Guru Gobind Singh says:-

Without Governmental authority Dharma cannot succeed at all; but without Dharma all systems go to ruins.

Verily the Sikh Gurus were of opinion that Dharma and politics were like the soul and the body and, hence, they were inseparable.

But according to them, Dharma was not sectarianism or communalism of any sort, but the very nature of God and the internal spirit of the Divine Name and politics, in their view, was the science and the art of conducting political, social and economic affairs in such a way that their fruit may be the productiveness of Name-character both in individual life and social behaviour.



## Living Salvation

Both Vedant and Sikhism believe in the attainment of living salvation which consists of political, religious, social, economic, cultural and educational freedoms individually as well as collectively. But that salvation is the fruit of cultivation of Divine character which aims at the achievement of self-realization and self-manifestation at imbibing the real values of Dharma and truth and simran or the life of practical and harmonious at-one-ment with God.

## Yoga

Yoga, a living union with God is regarded as the very aim of life in Vedant as well as in Gurbani. Yogas are of different sorts.

Gian Yoga is the Yoga of divine wisdom,

Bhagti Yoga is the Yoga of disinterested action.

Raj yoga is the Yoga obtained through the control of mind.

Hath Yoga is the Yoga which is obtained through the development of physical powers.

Surt Sabad Yoga is the Yoga which is attained through the fixation of consciousness on Sabad or name.

Sehaj Yoga is the Yoga of Divine spontaneity.

Jap Yoga is the Yoga which is accrued through the meditation and contemplation of God's name.

Saram Yoga is the Yoga which is got through practice and absorption of God's nearness.

The main Yoga of Vedant is Puran Yoga or Yoga of perfection. It is called Tat Yoga or Name-Yoga in Gurbani. Name Yoga is realized through the Sunan, Manan and Gain of the Divine Name.

This Yoga, which has been elaborately dealt with in the Japji of Guru Nanak Dev, is the essence of all the Yogas. If an individual or society is not linked with God consciously through some sort of Yoga, it is useless, rather harmful from the viewpoint of spiritualism.

Besides these twelve points, there are many other points of cooperation and friendship between Vedant and Sikhism. Especially the fact to be noted is that the Gurbani calls that Reality the Name which the Vedant calls Atma.

Besides, they both agree that action and grace are necessary for the achievement of success in life but these are taught especially by a Guru or spiritual God who is really a Gurmukh or God-centred soul.

The word of the Gurbani, too, can prove a living Guru to those who have a genuine faith in it. To become a spiritual aspirant, one should cultivate a strong belief in fatherhood of God, brotherhood of man and motherhood of nature, otherwise, however loud one may be in one's claims, one is sure to suffer a defeat spiritually.

To be quite plain about it, Sikhism is not only the closest comrade of the Vedant, the original Dharam of India, but is itself practical, creative, sound, progressive and constructive Vedant.

But Vedant and Sikhism are deadly against the destructive and false systems of political and religious imperialism, capitalism, casteism, idol worship, escapism, other worldliness and atheism.

They both regard hypocrisy, falsehood, show, social, injustice, flattery, dishonesty and exploitation as practical hindrances in the way of the spiritual evolution of individuals and societies.

They both say openly that socialism, communism and secularism can be successful in the real sense only when they are guided and inspired by the values of Dharma of Name; otherwise they are sure to reap atheistic fruits of materialism which cannot make a society or a nation healthy and emotionally integrated.

Undoubtedly, unity of God-head is the main principle on which the Vedant and Sikhism lay the greatest stress. They say to the men quite clearly:-

If on account of your religious imperialism, you cannot see God in others and call them infidels or kafirs, you are enemies of God and believers in dualism;

If you believe that matter and soul are co-eternal with God and hence separate entities from Him, then you reduce Him to an insignificant Being and commit the sin of atheism;

If you say that there is no God, then you put yourself in the darkness of illusion and ignorance and subject yourself to hellish pangs;

If you are of the opinion that the world came out of nothing or matter and not from the will of God, then you will fail to realize the meaning of life;

If you make your religion and politics bereft of God, you are doomed to life's failure; and  
If you do not bathe in the sacred waters or Name for self-purification, you will ever and ever remain unclean.

Both Vedant and Sikhism say with one voice that path of life is to follow the will of God with all one's body, mind and soul and that alone can provide one with success and bliss of life.

Guru Arjan Dev says:

Some speak of God as Rama and some speak of Him as Khuda.  
Some worship Him as Gossain and some adore Him as Allah.

He is surely the causer of all causes;  
The most compassionate, merciful and kind,  
Some bathe in the sacred waters of the Hindus;  
While some go on pilgrimage to Mecca  
Some perform His puja while some bow their heads to Him in prayer;  
Some wear blue clothes while  
Some put on the white dress  
Some read the Vedas while  
Some read the katebes,  
Some call themselves as the Hindus;  
While some style themselves as the Muslims,  
Some aim at paradise while some desire salvation;  
But, O Nanak, those alone know the secret of the Master  
Who realize His will. (G.G.P. 885)

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## **Sikhism And Hinduism**

The word Sikh was first of all used by Lord Buddha. Guru Nanak adopted this word for his creed and meant by it the person who was culturally trained in values of Name and was grounded in spiritualism.

Sikhism is essentially the religion of those who evolve Name-character in life. The second name of Sikh Dharma is Gurmat. It means the adoption of Dharma of God, the Guru by making His doer-ship the essence of inner inspiration and enlightenment. The third name of the Sikhism is the Khalsa Panth and it implies the God's universal way of life which is inspired and dedicated to Him and Him alone.

God has been experimenting with truth and Name eternally. All true religions are certainly the result of this implementation. The Sikhism was evolved according to His fixed plan and He carried it out through ten Gurus, hundred of saints, martyrs and ideal Sikhs. Guru Nanak the founder of Sikhism – was certainly an ideal and perfect God-centred or Gurmukh and to develop his ideology of life he not only made synthesis of Hinduism, Buddhism, Christianity, Islam and Yoga cult of Guru Gorakh Nath, Bhagti movement analytically but he also added to it his highly evolved philosophy of Divine Name, Sabad or Hukam, his unique conception of the unity of God-head, Simran and Perfect Yoga; fourth stage of spontaneity, universal love, divine devotion, egolessness, salvation and disinterested service or seva.

The Sikh Gurus wanted first to establish the kingdom of God in India which was the land of divine seers, sages, avatars and spiritual teachers and then to spread it in the whole world. Verily the Sikh Gurus were vehemently opposed to all sorts of individual or collective imperialism, atheism, individualism, otherworldliness, social injustice, communalism and exploitation which stood in the way of its establishment; and they laid on those systems of wisdom, devotion, karam yoga and meditation of Name which contributed to its natural

evolution. The Sikhism has surely been a source of heavenly blessing and glory to India especially because of its practical creed of Nam Yoga, Sabad Character, spiritual communism and Divine heroism.

### **Hinduism**

The Hinduism is not a religion in the real sense of the word. It is but a vast culture, a social organization and a parliament of creeds, which is based on the Universal Truth which are found in its Holy Books. Verily there exist so many religious, social, communal and cultural units or cults of Hinduism and they all have equal claims on its spiritual and material possessions.

Guru Nanak was the first great man indeed who talked of India as the Hindustan or the land of the Hindus in a song of Babarwani. He, as it is clear from his bani or revealed poetry, explained the word Hindu as Indoo or beautiful like the moon, who evolved the sun of Atma in his mind (sasi ghar soor) and thus explained God's wisdom, love, peace, beauty and energy throughout his life.

In a song of Asa-di-Var, the Guru says regarding the Hindus (the Sanatanists, Vedak Dharmis, Jains, Buddhists, Vaishnavas, Shivities and so many others):

“The Hindus praise the beautiful God, and aim at the realization of His unlimited vision.

And for this purpose they bathe in sacred waters; worship images of their heroes artistically and adopt various scents of life to make themselves fragrant. (G.G.P 465)

This verse of the Guru gives the essence of what Hinduism stands for basically.

Guru Nanak saw the degenerated Kashtrias of his time, was pained much and said, “These Kashtrias have given up the real Dharma and adopted the culture of evil intentioned foreigners. They have adopted the one colour of foreign civilization and the real spirit of our Dharma which aimed at the specialization of the four values of Name (learning, divine heroism, business skill and disinterested service) has been lost sight of.”

So, the Guru set on the revival of real Kashtria spirit. When Guru Gobind Singh turned the Sikhs into the Khalsa— the saint soldiers— the real Kashtrias— made them the saviours of the Dharma and motherland, he fulfilled the dream of Guru Nanak.

The Hinduism was the parent body of the Sikhism and the Sikh Gurus mainly worked in its various fields. The Gurus were Aryan and Vedic in spirit and the seeds of their truths are found in the Hindu scriptures although it is a fact that they evolved them much and added to them immensely

The Sikhism is the vital member of the great Hindu commonwealth no doubt. Verily the Gurus said openly that they are Hindus nationally and Sikhs religiously. Undoubtedly the Gurus made Sikhism living practical, sincere, friendly and useful member of Hindu commonwealth. Though the main aim of Sikh Gurus was to establish God's state in the whole world; yet as their gratitude - patriotism, self-honour, fraternity, brotherhood and service to the parent body demanded, they made it their practical programme to bring out its reform, justice, spiritual awakening, material and social integration all round emancipation and energizing spirit. And this work they did wonderfully through their marvellous deeds of karam yoga, devotion, service, energy, charity, love, freedom, social justice, social sense, sacrifice and heroism.

If we observe the Hinduism and Sikhism more closely and impartially, the Sikhs are within Hinduism as well as outside it so far, as their individualities are concerned the Sikhs and Hindus differ from one another. It is quite an obvious fact no doubt, that so far as their conceptions and practices of religion, politics, social organization and culture are concerned, the Sikhism possesses more advanced values of Divine Name than the Hinduism taken as one of the vast religious system.

### **Unity of Godhead**

The fundamental formula of the Gurbani regarding God is Ek the one Reality; Onkar—the source of all life, knowledge and joy, Sat-truth; Nam-Name; Karta- all-doer; Purkh, the Ideal personality; Nirbhau— all heroism, Nirvair—all love; Akal— timelessly immortal; Murat— all beauty;

Ajuni– unborn; Saibhang– self-enlightened; Guru– the teacher; Parsadi– all grace.” The Hinduism has no such harmonized formula to offer on the whole.

The Hindu scriptures call God the First Cause. But Gurbani never uses this word for God because to use this word for God is to limit him by time. Gurbani, on the other hand calls God the Causer of all causes Karan karan Samrath.

The Sikhism describes three aspects of God (1) Ek – One; Ap all-in-all reality; Param Atma; Param Purakh; Par Brahm; (2) Nirgun and Nirvikar. Nirankar (shapeless, un-manifest, formless) (3) Sargun (manifest, the personal).

The Hindu Vedant agrees with these aspects of which are transcendental as well as immanent, but God’s view of the Vedant is limited by Mayavad and Mithiavad and many other vague abstractions while the Gurbani’s view is free from all these limitations. The Conception of God found in the Vedas and Upnishads corresponds to that of the Gurbani. But in the Gurbani the conception of personal God as Doer, Lover, Worker, Player, Dramatist, Actor, Husband, Beloved, Singer, Fighter, Madhusudan, Householder, Dancer and Speaker, is much higher than that of the Vedant and Upnishads.

The other difference is that while the Vedant and Upnishads lay the greatest stress on wisdom or gyan only; in the Gurbani, though it possesses the highest wisdom about God; the greatest stress is laid on Bhagti (devotion) and Karamyoga (Sewa). Undoubtedly the conception of God, given both in Ad-Granth and Dasam Granthis unique in the whole ranges of the religious literature. In the Gurbani, greater stress on personal God has been laid only for the reason that it prefers this worldliness while the Hindu scriptures on the whole give preference to other worldliness over this worldliness.

In the Japji, God has also been called as Hukami or Master of Hukam, Razai or Master of Raza or Creative Joy, Salahi or Master of Beautiful Praise; and Nadri or Master of Compassionate Grace. These words of Islamic phraseology were given the Punjabi form by Guru Nanak himself, with much higher meanings than they originally, meant. These words are not found in Islamic or Hindu scriptures.

In the Japji the Guru has also described the formula of Divine submission in the four stanzas (28, 29, 30, 31) regarding practical yoga. There he says to the seeker after practical yoga. “Submit to God and God alone, who is all-origin, all purity, all timeless and immortal and wears the one garb of Name through ages and ages. The Hindu scriptures have no such formula and Divine submission to offer.

In the second stanza of the Japji the Guru says that the souls and the forms of the Nature are being created by God through His Hukam (which means His will, thought, law and Dharma) eternally. There is no such Hukam philosophy in the Hindu scriptures. Though it is a fact that the words ‘Sankalp’ and ‘Ichha’ used by the Upnishads nearly correspond to it.

The Gurbani says that illusion, ignorance, dualism, ego, sin, evil and hanker, (the spirit of egoistic evil or devil according to Christians and the Muslims have been created by God Himself through His Hukam and with his own agency, as necessary conditions of His world-play or Sargun aspect of His Universal life and that their meanings are to be understood for self-fulfilment.

The Gurbani also clarifies the conceptions of Trinity, of some religions. To the Sanatinists it says that Brahma, Vishnu and Shivji are the main three aspects of one Supreme Being. To the believers in Sankh philosophy it says that God, Parkirti and soul are but the three phases of one Universal reality and that if the soul and Parkirti, be believed to be eternal with God; then He will become a mere administrator, a dependent of Imperfect Being and His self-manifestation and self-realization, in Parkirti and soul will have no meanings at all. To the Christians the Gurbani says that God, Christ and the Holy spirit (Divine Name) were but the three aspects of the same Universal Truth and that the Holy Spirit united Christ (the Ideal man)– the son with God– the father. And to the Muslims it says that God, Mohamad and Devil are but the three aspects of the same Almighty Lord and that the spirit of the Prophet (the perfect man) must overcome the Devil to realize God.

Verily the Gurbani says that the nature and the soul were not created out of nothingness (as Christians and Muslims Sufis believe), nor were they co-eternal with God as the Vedic Dharmies believe, nor they sprang

out of eternal atoms of matter as Buddhists and Jains believe, but they were created by Him out of His own Hukam; Sabad or Name spontaneously to blossom His own beauties in them and to only enjoy their sight as a matter of course, and that He can withdraw them into His self at His will.

### **Purush and Parkirti or the Soul & the Nature**

The soul according to the Gurbani, is a manifestation of God's Hukam, an image of God, a ray of the Spiritual sun and a drop of the Divine Cosmic Ocean, who forms a personality with God-given body and mind according to His Hukam. It comes into the world according to God's will and His law of separation and union actuated by its own actions to blossom His beauties in its individualistic life and thus complete the formation of its character. It establishes its relations of self, son, beloved, comrade, representative and consort with God in course of its onward and upward progress to Him – who is its origin as well as the highest self and ultimate destiny. It becomes an incarnate of God at its final stage of evolution and unites with Him in complete Oneness and unification. The soul according to the Gurbani is immortal because it is His permanent attribute. The different sects of the Hinduism have different conceptions of the soul but they are definitely not so clear on the point as the Gurbani is.

The Vedic Dharmis believe that the soul is co-eternal with God like the Parkirti. But the difficulty is that the souls are innumerable and the elements of the Parkirti, too, are countless and to make so many co-eternals with Him is but to reduce Him to a limited dependent and ordinary being. This conception of co-eternals also makes their souls very limited beings, unworthy of the higher growths of unlimited divinity. But the Gurbani gives the soul the highest dignity when it says man is God's own abode, son, limited manifestation, representative and that the difference between Him and it is the intervening ego that when removed through grasp of the Name makes it identical with Him in common oneness.

Parkirti, too, is the manifestation of God's Hukam like the soul. In the Gurbani the three modes with their various representatives who

have varying kinds and degrees has also been called Jagat, kudrat, maya, rachna, lila of God which has been defined as God's evolution of His greatness; energy, personified Brahm, His own manifestation, home, shrine, workshop, garden, colour, bloom, blossom, play-ground, image, magic, music, song, ocean, unity, expression of Nad and Ved celestial show and temple of Dharma.

The Gurbani's conception of Personal God or Maya is surely higher than that of Hinduism on the whole. Guru Nanak has paid the highest tribute to it in the Japji. In the Asa-di-Var he calls nature as all love and all-knowledge and the very abode of God which is worthy of all-admiration and worthy appreciation.

In the Hindu Shastras Maya has been described as the deceitful reality because its real status and things appear what they are not. The Gurbani, too, calls the negative side of Maya as a wonderful magic and even a Serpentine that attracts because of its charms; but so far its positive side is concerned the Gurbani calls it the very embodiment of God's greatness. In the Japji 27, Guru says quite clearly that God has treated play of various colours, kinds and species for the manifestation of His eminence with its help.

The soul is above the parkirti of three modes in its nature, but it becomes its slave because of ego and ignorance by which it is affected by God's will who is a dramatist. But when it gets hold of Immaculate Name through His Grace it rises above and becomes recipient of fourth chautha stage of life which in the Gurbani has been called as Pad, Atampad, Turia pad and especially Sahej avastha. The description of this avastha is unique in the Gurbani and it is greater than fourth stage described in the Upanishads.

### **God and Goddesses**

In Hindu scriptures gods and goddesses have been described higher spiritual beings possessed of souls and egos and even take incarnations to reform the people of the world. The Hindus have been instructed in the Vedas and the Puranas to please them by sacrifices and yagnas and thus win their cooperation, help and blessings in their various activities of life to achieve success. Even the Gita teaches the worship

of gods for the attainment of worldly and spiritual glory. But in the Gurbani gods and goddesses have been described as good men or women and special agencies of His own nature who are working like machines in His hands but whose cooperation must be sought for the prosperity of the life through grasp of the Name.

### **Philosophy of Name**

The Sikhism is essentially the religion of the Divine Name. The Name has been described in the Gurbani at length. It is surely the fountain head of all the spiritual virtues and celestial beauties. It is the creative source of all energies, mind and matter and is the very essence of spiritualism. It is the Universal Atma or self of God. It is the cosmic reality which is above three modes of matter. It is the very life current, the very embodiment of truth, beauty and Dharma. It is the giver of salvation, art of life, satisfaction and joy. It is the kalpa tree and the KamDhenu of the Puranas, Holy Spirit of the Christian, Nafas of the Quran and SadaiAsmani of the Sufis. It has also been called the Hukam in Gurbani, the cosmic spirit of Dharma, Eternal truth and Sabad in the Gurbani. The evolutionary spirit of Vigas or spiritual bloom and pargas or creative enlightenment are the two most important aspects of its eternal nature.

The Name has been called in the Gurbani as Hari Nam or Name the Universal Being; Ram Nam or Name the Supreme Reality; Amrit Nam or Name the Nectar; Kewal Nam or Name the Absolute Reality; Aisa Nam or Name the Ambrosia, Ek Nam or Name the Cosmic Oneness; Sat Nam or Name the Truth & Name; Nirmal Nam or Name of purity, personified Ratan Nam or Name the Spiritual Substance and Nam Simran or Name the Immaculate Reality. Verily all these prefixes and suffixes of the Divine Name exhibit its eternal values and attributes.

The most of the Gurbani is full of the expressions and beauties of the Divine Name but the Japji of Guru Nanak and the Sukhmani of Guru Arjan Dev contain the very essence of it. The Gurbani has surely placed the values of the Sikh religion, politics, culture, education, sociology, art, philosophy, social organization and economical structure on the very basis of the Name and Name above and the Name is the power which flourishes them.

The word Name has been used in the Rig Veda – the world's oldest divine Book, more than a hundred times. The Gurbani also says that Name – philosophy is found in the Vedas, Puranas and other Hindu Shastras immensely in one form or other; but the Arya Samajists and the Sanatanists do not agree with the Gurbani regarding this view. The Godless religions of Buddhism and Jainism do not believe in the philosophy of the name at all. The Arya Samaj, too, does not believe in it in the true sense. The Sanatan Dharam has very limited idea of it. But it can be safely said that Sikhism's philosophy of the Divine Name is not only complete in all respects, but also is unique in the whole range of the religious literature.

### **Divine Grace**

Both the Sanatan Dharma and the Sikh religion believe that human action and Divine Grace are necessary for the all-round development of man; but while the former depends more on action the latter depends more on the grace, for the attainment of this purpose. The Gurbani says quite obviously that in reality action and grace are the powers of one God and that the former possesses ego while the latter is egoless. God Himself gives both these powers to man according to His independent will; and He also gives to him the proper impetus for their utilization.

The man begins his work of life-evolution through the action of His grace and action but this complete usage of them is realized by him when his action, too, is changed into His Grace through the grasp of the Name and performance of disinterested deeds. The Gurbani says quite openly and clearly that the man can not get purity, guidance and even salvation of life without His Grace. But it also says that Grace cannot be got by any force of his egoism and egotism, but when he follows the Divine Will egolessly, it comes to him as a matter of course. God is called Parsadi or all-Grace in the Gurbani and same is the meaning of the word Nadri that it uses.

The Buddhists, Janis and Arya Samajist do not believe in the Divine Grace. They also believe that action produces its print itself and Grace has nothing to do with it. But the Sikhism is quite clear that we cannot get the desired fruit of our actions unless we attune to God's Will and

entitle ourselves to His Grace; because He alone is giver of all results of actions.

### **Ego**

The Gurbani says that ego is the very opposite of the Divine Will, the very negative side of the Divine Hukam; which appears in the whole world according to the Nature's law of opposites and God's law of Union and separation; as a necessary condition of God's manifestation and realization. It has sense of separation from unity of God-head and it gives birth to illusion, ignorance, dualism and sense of limitation as a matter of course. It has bright as well as dark sides; but its proper use is to evolve it into divine will through the adoption of Name's simran, devotion and service.

The Hindu Shastras especially the Upnishads use the word Hankaar for ego but this word means pride, vanity or conceit and it does not reach the sense of the word haumain, which the Gurbani uses for ego. The Gurbani's philosophy of ego is unique and marvellous in the exposition that has been made of it, especially the Asa-di-Var of Guru Nanak and Sukhmani of Guru Arjan Dev throw a wonderful light on it.

Guru Nanak says quite openly that Islam and Brahmanism have failed to sublimate ego into Divine Will. They on the other hand have converted it into casteism, religious imperialism which have become dangerous for the whole world. Guru Arjan Dev says in the Sukhmani (3) that the Jainism, too, cannot get rid of ego inspite of its very hard discipline. Arya Samaj is quite devoid of the philosophy of ego and Buddhism, too, uses it in a very limited sense. The conception of ego is too pride-ridden. The real and healthy philosophy of ego and its sublimation is found in the Gurbani and Gurbani alone.

### **Salvation**

The different sects of Hinduism have different conceptions of salvation. The Nirvana of the Buddhism is but being reduced to nothingness; because it does not believe in God. The salvation of Jainism lies in becoming Tirathankars who are but egoistically evolved independent souls. The salvation of the Arya Samajists is but a recess period after which liberated souls are yoked to transmigration again,

how, why and where, is known to God alone. The salvation of the sanatists is to go to the Spiritual realms of Vishnu, Brahma, Shiva and Indra and enjoy a life of permanent salvation there. This view of their surely corresponds to that of Parsis, Jews, Muslims and Christians who too, have other worldly heavens and paradises to get salvation.

But the salvation of the Sikhism is to get rid of ego through evolution of Name in life and to become one with God as the ray becomes united with the sun and the drop identified with the ocean. Besides the Sikh-salvation is not other worldly. It is this worldly and has been called living salvation or jiwanmukhti. In comparison to this, unlike the Hindu Shastras the Gurbani lays stress on personal salvation along with collective salvation of the people.

The salvation in Sikhism is also associated with art of life (Jugti), satisfaction of life (Tripti) joy of life (Bhugti) and no other Sadhna but Name-practice can provide it to an individual or a community.

The Gurbani says that one should try one's utmost to attain living salvation; because thus not only one can sublimate one's soulhood into Godhood but also enjoys life more creatively and serve the world more usefully.

But at the same time the Gurbani says that love of God's lotus feet is greater than salvation even and it can be tasted by actual experience alone.

### **Transmigration of Souls**

All the sects of the Hinduism believe in the transmigration of souls but with a difference. The Hinduism, Buddhism and Jainism believe in it. Among the Hindus only the Brahman Samaj does not believe in it under the influence of Christianity and Islam, the Hindu Shastras regard transmigration mostly a divine punishment. But the Gurbani calls it the Divine play; God's choj or sportive enjoyment and a chance for the full development of individual life. The Hindu Shastras believe that the soul goes to the higher stages of supermen of other worldly regions when he is virtuous; but he goes to the sub-human lower stages of life when he is sinful; and that his actions alone decide his future.

But the Gurbani believes that the man, however, sinful he may be, does not go to the sub-human lower stages at all. And that his actions,

God's Will and Grace all determine his future. It says that even a sinful man is born as a man just as a student who has been justly promoted, falls back into the same class when he fails to get further chance for progress. When Gurbani says that a man with governmental egoism becomes a dog, it means that he adopts doggish nature while living. The same view can be formed of a few other references which the Gurbani makes to the life of a pig, donkey, serpent, or a worm of filth with regard to evil men or women. While as regards the virtuous men the Gurbani says they get higher status of life in the upper spiritual regions for further evolution or become one with God in case they are possessed of living salvation.

Besides, the Hinduism forms a very ugly view of nature when it regards all posts of sub-human life as posts of punishment. The Gurbani is free from this defect of the Hindu scriptures because it regards nature as Play, Shrine and image of One God who is living a cosmic life in it to enjoy unfoldment of His beauties and that all differences of various kinds and degrees have been caused not by the sins of the actions of the souls but by His own wonderful Will.

### **Prayer**

Prayer or 'ardas' is very essential for spiritual growth and divine orientation of spirit. This fact has been well-realized by both the Hindu and the Sikh Scriptures. But the stress laid on it is much greater in the Gurbani than it is in the Hindu books of Dharma. The prayers of Guru Nanak, Guru Arjan Dev and Guru Gobind Singh are certainly matchless as regards their ideals, impressiveness and emotional spirit and appeal. The Hindus as individualistic people have not paid any attention to the congregational prayer. But the congregation prayer of the Sikhism is unique in the whole range of the religious prayers.

### **Character Building**

The Gurbani speaks highly of character and calls it Karma, Dharma, Rahini Achar, Guru or Nam Achar. Guru Nanak says quite clearly "Truth is high but higher still is truthful living." Character building according to the Gurbani consists in God-realization and God-manifestation especially through the grasp of truth and Name (Sat Nam),

Hukam and Raza; Karam and Nadar (action and grace) and Sifat and Salah (Divine praise and its beautiful expression). According to this view-point there is a true character sketch of an ideal Gurmukh, Brahamgiani, Sadh, Saint, Avtar, sanyasi, Karamyogi, Vaishnav, Bhagwati, Pandit, Liberated soul, teacher, house-holder, farmer, artist, poet, writer, rich man, devotee, warrior, darvesh, faqir, god, angel, Nath, sidh, pir, yogi, God-man, seer, sage, Apras, Udasi, Hindu, Muslim, Sikh, God's servant, Narhar, wiseman, Khalsa, labourer and a socialist democratic or Panch in the Gurbani and that depiction is surely much bigger than that which is collectively found in the scriptures of Hinduism and all other religions.

### **Divine Heroism**

The Gurbani speaks of God as Madhusudan, Murari, Bhaugati and Asur-Singhar. These all words mean that God is killer of devils, restorer of Dharma and defender of faith. The Gurbani also calls God Nirbhau or all-heroism holder of Siri Sahib or sword; the sword and sarangpani or one who holds the bow and arrow of Divine chivalry in his hands. So the Gurbani instructs that for thorough perfection of one's life one should attune oneself to God (the Madhusudan or saint-soldier) and cast oneself into His mould. An ideal Khalsa must have the ideal of God before him who is a saint soldier ideally. Though all the Sikh Gurus were saint-soldiers, but the 6th Guru Har Gobind and 10th Guru Gobind Singh actually realized the cult of yogi and yodha which is depicted in the Gita. They were the very embodiment of the creed of Sant-Sipahi (Khalsa or the saint-soldier) which is so beautifully sketched in the Ad-Granth and Dasam Garanth. The Sikh symbols and the Sikh ceremony of Amrit are associated with the evolution of ideal saint-soldiers. The Sikhism has produced countless real fighters and martyrs, even more than the collective divine heroes of all other religions. There exists a perfect system for the evolution of the creed of the saint-soldier, but there does not exist any such organized system in the Hinduism.

### **Idol Worship**

Same teaching of the Hindu and Buddhist scriptures have led to the creation of idol-worship on a large scale. The Hindus made images



of gods and goddesses, saints and avatars out of all metals and wood but especially out of stones. These idols are a source of inspiration no doubt when they are respected especially for appreciation of art and by way of hero worship to evolve concentration of mind. But to regard them as images of formless God and worship them devotionally is a sin. The idol-worship has taken another form as well and that is regarding one's scriptures and great men perfect in all respect and even regarding them greater than those of others. The Arya Samajists have made their four Vedas idols because they think that all the unlimited wisdom of God is confined in them and them alone. Similar is the attitude of the Muslims who regard the Quran repository of all light of God and His final word. But the Sikhism, though it allows submission to the Guru Granth Sahib which is embodiment of the Sabad Guru, is above all sorts of idol worship.

## **Yoga**

In the Hindu scriptures there is mention of Hath, Raj, Gian, Bhagti and Karam yoga. They also speak of Kundalini Yoga. But besides these yogas there is the mention of Nam Yoga, Surt Sabad Yoga, Jap Yoga, Saram Yoga and Sehaj Yoga in the Gurbani. The Gurbani regards the Nam yoga, which mainly resist on the meditation and contemplation of the Name, as the very fountain-head of all the yogas, Nam yoga, Jap yoga, SurtSabad yoga and Sehaj yoga are explained in the Guru Granth Sahib at such a length as is not found in the Hindu scriptures at all. Especially the Sehaj yoga of the Gurbani is unique in the whole range of religious literature and the Hindu scriptures are devoid of it. Even the Gian yoga, Bhagti yoga and Karam yoga of the Gurbani are higher in spirit than those of the Hindu Holy Books.

The Yoga Shashtra of Maharishi Patanjali describes yoga as the complete control of thought-currents and the Gita describes it as constructive skill and disinterested action. But the Gurbani means by it thorough union with God through the fullest development of all the powers of personality such as body, mind, health, energy, intelligent, consciousness, conscious reflection, intuition (Sudh), inner light and the soul.

## **Politics**

The Sikh Gurus based the politics of the Sikhism on Dharma and Dharma alone. Dharma according to them was the very nature of God which consisted of the principles of truth, universal love, disinterested service, beauty, justice, righteousness, heroism, humanism and contemplation of Divine Name. Guru Nanak was against all forms of imperialistic government and openly said that they all were fools and idiots who exercised their governmental superiority over others egoistically. In a song he says quite obviously that only Gurmukhs or godly souls were worthy of carrying out the responsibilities of the Government and its branches of legislative, executive and judiciary bodies should be handed over to them and them on the basis of socialistic democracy or Panch Raj.

Guru Nanak called his government as Panch Raj. In the Gurbani he says that Panches or socialistic democrats are the real representatives of the people who are acceptable in the court of God because of their Name-character; who receive honour in Divine court because they are justice incarnates. They look beautiful in the assembly of Divine kings because they possess the joy of Divine comradeship whose practical guide of life is meditation of God and God alone.

Guru Nanak has given the fundamental truths of his politics in the four patriotic songs of Babarwani or the cruelty committed by Babar in India.

Guru Gobind Singh established socialistic democracy in Anandpur in accordance with political ideals of Guru Nanak. The Sikh Gurus on the whole, wanted to establish spiritual humanism in the whole world by making India its basic and practical unit.

Guru Gobind Singh has used the word Khalsa as Smooh Khalsa and the Sarbat Khalsa. By Smooh Khalsa he meant the Sikh community of Keshdhari members while by Sarbat Khalsa he implied the God-dedicated souls of the whole world irrespective of caste and creed. When he said that Khalsa would rule over the whole world ultimately, he meant that there would be established

world-federation of all the nations on the basis of spiritual communism and its leaders would be God-dedicated souls or the Sarbat

Khalsa. It is very glorious definition of the Sikh politics and every Sikh should feel proud of it.

Verily the Sikh national flag or the Nishan consists of the five colours of Name-meditation; (Jap), Karma or disinterested action, Nadar or Divine Grace, Sach or Truth and Sabad or Name-enlightenment and these colours form the very foundation on which the edifice of the Sikh nationalism and politics is to be raised. There is no high conception of politics in Hinduism though it is a fact that Lord Rama and Krishna, and Raj Yogi Janak and Datatre based their politics on Dharma and Dharma alone practically.

### **Spiritual Communism**

The Hindu Shastras do not speak of that spiritual humanism as has been depicted in the Gurbani so beautifully and elaborately. The Sikh politics is above that political and religious imperialism of which some Hindu Shastras appear to be proud. The Spiritual Communism of Gurbani which is based on the unity of God-head; adoption of Name values, honest livelihood, creative work, community kitchen philosophy (Deg); community of militant power (Teg) and victory of Dharma (Fateh) is unknown to the Hindu ideology. The Gurbani means by spiritual Communism God's State on earth and the Hinduism cannot evolve it in the real sense because of its casteism, idol worship, untouchability, love of mammon and commercialized philosophy of action.

### **Dignity of the Women**

The Sikhism gave the highest dignity to the women. The Sikh Gurus removed their veils and inferiority complex and brought them openly into their Gurdwaras, community kitchen; and other fields of social, religious, cultural and educational activities on equal footing with the men. They invested them with five sacred symbols of Sikhism and ministered to them 'Amrit' through common baptism. They said publicly and with force and confidence that the women were entitled to the attainment of worldly and spiritual heights as men were. Sitas, the ideal women of India, have been placed on equal footing with the saint-soldiers knights that reside there. Guru Nanak, Guru Ram Dass

and Guru ArjanDev speak of themselves as spiritual wives of God. Guru Nanak says in a song of Asa-di-Var that how can the people afford to speak ill of the women who have given birth to the Divine Incarnates. Further he says in the same song that the society, house and country can be exalted in the court of God who appreciate women of good qualities or bhaga ratichar. The Sikhism has produced the women soldiers martyrs, house holders of very high spiritual character who have added glorious luster to Sikhism.

Undoubtedly no other religion has given such a high dignity to the women as the Sikhism has given. The Hindu Shastras both praise and slander the women here and there and at places even call her a Papjuni or a creature born of sin a mere piece of property or Ardthagini or one having half rights. In the Hindu Society she is not entitled to participate in all activities of religious life has not been given the right of saints and has been deprived of sacred thread like Shudras.

### **Avtar Philosophy**

Avtar or God's incarnation is a great philosophy of the Sikhism indeed. AryaSamajists do not believe in it. The Sanatanists, Jainis and Buddhists believe it but their vision of it is limited.

According to the Gurbani God has separated the souls from Himself according to His Will and He is inspiring all of them through His Name to reunite with Him. The soul who gains perfect union with Him through evolving the qualities of Name-realization, wisdom, devotion and disinterested action becomes actually His Avtar and is called an ideal Gurmukh Brahmigiani, sadh or saint according to the Gurbani. God makes him His representative for raising the world in qualities of Name and establish His state in it. So every soul is not entitled to Avtarhood of God, but it is the final goal to become His Avtar and thus to realize the fulfillment of his destiny. The Sukhmani says that there have been countless Avtars of God who spread the message of Dharma on earth in various ways.

The real Avtars of the Sikhism are the Gurmukhs or God-centred souls and it is on account of this view that the Lord Rama and Krishna and Guru Nanak have been called Gurmukhs in the Gurbani.

Gurbani also says that though these Avatars become one with God, after the labour of many births, yet they cannot know the supreme God-Parbrahm fully.

### **Tirath Yatra**

The Sanatanists believe that there are 68 tiraths or places of Holy waters through whose baths salvation and purity of life can be obtained; and chief of them is the Ganges with its flow at Hardwar. But the Gurbani says that those 68 tiraths are within and the holy water of the Divine name is called Atam Tirath or Antargat Tirah collectively. And it is by attaining to God's Will and attainment of purity and wisdom through the exercise of Name simran that bath in them is possible of achievement. The Gurbani says quite effectively that though external pilgrimages to the external tiraths can give some social and spiritual benefits yet they cannot give spiritual and mental purity and salvation at all. The salvation according to Gurbani comes through Name-realization alone.

The Hindu tiraths have become regular places of commercialism that was started in the name of religion. The Hindus have been spending invaluable time, money and energy through ages and ages on external pilgrimages to the criminal neglect of internal pilgrimages. This customs of them pinched the Sikh Gurus very much. So they advice them in their Bani again and again that the real Tirath Yatra was the attainment of Name, wisdom and life's purity and they must try their best to attain them.

### **Spiritual Instruction or Guruship**

Getting spiritual help from their spiritual teachers has been regarded as essential for the development of individualities and communities by all religions. The Hindus have been getting this help from their seers and saints and their teachings. But specially the Brahmans have been their Gurus.

The Sikhs, too, in their first evolutionary stage got spiritual guidance from their Gurus but Guru Gobind Singh abolished the system of personal Guruship through an individual and made the Guru Granth Sahib and the Panth (its representatives, the five beloveds and saints)

as the future Gurus of the Sikhs collectively. The Gurbani says that the super most Guru is God alone and to adopt the Guru means to have permanent faith in Him and Him alone. And for this purpose the Sabad Guru should be evolved in life through the spiritual help of the Gurbani and saints whose association should be sought through dedication to and Grace of God. The Amrit ceremony of the Sikhism combined with adoption of the five symbols, Simran and Sewa gives a Sikh the practical training in discipleship and discipline of God actually. No such well organized system of spiritual guidance exists in any sect of Hinduism on the whole.

### **Sacred Thread**

Guru Nanak was against the wearing of sacred thread by the Hindus, because it smacked to him of casteism, untouchability Gurudom and commercial exploitation, so he spoke against it in Asa-di-Var vehemently. But he suggested to them to wear the internal sacred thread of the Name-values which would give them not only purity of life but salvation as well.

### **The Vedas and the Shastras**

The Jains and Buddhists do not believe in the Vedas and Shastras though according to the Gurbani their all truths rest on the Vedic realities. The Arya Samajists believe in the divine origin of the four Vedas only. But the Sikh Gurus like Sanitanist seers believed in the Divine origin of the Vedas, the Puranas (including the Gita), the Simratis and the Shastras (including the Upnishads), and paid a very high tribute to them. The Gurbani makes so many references to them in support of its truths. But Guru Nanak said in the Japji that these scriptures could be really studied and understood through dedication to the Name alone, otherwise one could not understand them properly.

The Gurbani teaches quite clearly that the sacred Granths of the Hinduism are the common heritage of both the Hindus and the Sikhs though it is a fact that their interpretations are unlimited. But the Gurbani teaches quite emphatically that God's revelation cannot be limited to sacred books and their revelation. Guru Nanak has well described this fact in the Giankhand of the Japji and Guru Arjan Dev has well explained it in the Sukhmani.

## **Casteism and Varan Ashram**

In the Gurbani the word 'Jat' has been used in the sense of caste, nation and personality. Guru Gobind Singh says openly that there is but one caste in the whole universe and that is caste of God Himself who is the origin of world. Guru Nanak says that boast of caste and its titles is in vain because it were actions and actions alone that were respected in God's court. The Gurbani says quite clearly that though adoption of castes was quite essential for social and other distinctions, yet they should not be made the causes of untouchability, hatred, inferiority and superiority complexes, exploitation and inequality because in reality they were expressions of God's arrangement of the societies, which he did according to His eternal play and hence all were sacred.

The Gurbani explains the word Varan of the Hindu philosophy which is connected with Varan Vevastha and Varan Ashram, as the colour of the Name. The colours of Name are mainly four; wisdom, heroism, business skill and disinterested action and they are essential for the perfection of an ideal society. The individuals should evolve all these colours in life to build up sound individualities but in some one they should specialize and this alone was the main purpose of following Varan Vevastha. The Gurbani advises the Hindus quite friendly that they should discard those outward labels of casteism which create discriminating hatred, untouchability, pride, inequality, sense of inferiority or superiority. The Gurbani says that the four colours be used by individuals inwardly as the standard of their judgment by themselves for self-reform and progress. In other words every Hindu should feel inwardly whether he is a Brahman, Kashtri, a Vaish or a Shudar and thus improve himself according to his inner light. Surely the Gurus were quite opposed to the use of the words Shudras and Chandals of Hindus as the word Kafir of the Muslims because these words insulted the sons of the same Almighty God and even himself.

Similarly the Gurbani says concerning the Varan Ashram, that the household life should not be given up, but the main qualities connected with the four stages of human life should be cultivated by all individuals of Hindu Samaj at the proper time. The Gurus themselves

were householders and said openly that the real sanias or renunciation was to practice desirelessness in desirousness (as nirasi so saniyasi).

## **Life and Its Philosophy**

Gurbani says quite clearly that there is only one life in the whole Universe and that was being lived by God alone, for his self-manifestation and self-realization. So the true man is he alone who attunes to Him fully and lives for self-realization and self-manifestation alone. This is the Hukam or Katha philosophy of Sikhism. Surely the Sikhism has placed all its philosophies of wisdom, devotion, love, service, sword, lotus, meditation, yoga, domestic art, citizenship, Nectar, education, enlightenment, desire, sacrifice, socialism, communism, secularism and disinterestedness on the Name and Name alone because it believes that evolution of Name, Hukam or Sabad can be lived and enjoyed abundantly, fruitfully, creatively and joyfully.

The Gurbani says quite clearly that if we believe in oneness of Godhead, Name, Spiritual communism, universal love and live practically according to them, then we can solve all the problems of life satisfactorily and even convert this very earth into heaven.

A true Sikh has first to evolve his individuality in tune with the divine instruction of Granth and Panth and then emerge himself in God for the service and love of humanity. For him true yoga or Divine Union is as Guru Nanak has said in the Japji 29th, to establish true comradeship with God, man and nature.

The Gurbani says that he alone lives who establishes God in his mind or follows His Bhana or will harmoniously and whole heartedly.

Surely the Sikh philosophy of life is very sweet, optimistic, humble, heroic and pleasant, and it is free from that escapism, fatalism, individualism, pessimism and illusion which has caused a great harm to the Hindu view of life.

The Hinduism believes more in creation than evolution theory of the world. But the Sikhism believes in the evolution theory of life and the universe. The evolution theory which has been named as vighas in the Gurbani is unique in the history of the whole religious literature and it certainly regards both birth and death as the very important part of God's eternal play.

## **The Gurbani**

The Gurbani is the revealed poetry of the Gurus which is endowed with the expressions of Name, Sabad and Hukam through and through. It dwells on wisdom, enlightenment, love, service and meditation of God and teaches true humanism unity of Godhead, democratic socialism, Name-Dharma and kingdom of God. So it has been called Sabad Guru quite correctly. It contains the synthesis of all revelations and systems of philosophy and also adds to its spiritual treasure by complete philosophy of Divine Name. so it deserves to be appreciated and honoured by all theistic religions. The Hindus of liberal and Vedantic ideas have been studying the Gurbani devotionally like the Sikhs and will certainly do so in future to get spiritual enlightenment from it. Undoubtedly, it is a great spiritual heritage of both the Hindus and Sikhs because it contains nothing but truth, wisdom, Dharma, Nam inspiration, true enlightenment, genuine humanism and God's Oneness. Undoubtedly it is a heavenly Amrit and a celestial Veda-worthy of all respects, appreciation and love.

## **Patriotism**

The Sikh movement has been the very embodiment of patriotism from its very beginning. The Sikh Gurus wanted to make their motherland free religiously, politically, socially, economically and culturally. They certainly wanted to convert it into God's state. They desired to establish spiritual communism in it. They certainly aimed at evolving name-values in it thoroughly. And for this purpose they made tours in all its part, established missionary Gurdwaras, started community kitchens; gave actual training to the people in sound values of religion and politics, made sacrifices, fought wars of Dharma against its enemies; and set very high examples of Name character, creative labour, and disinterested love, charity, humanism and chivalry. They had a special programme of India's greatness before them and it consisted of one nation theory, secularization of both religion and politics, Hindu-Muslim unity, uplift of the women and depressed classes, establishment of classless society, removal of casteism and untouchability, spread of the principles of God's unity or spiritual

Communism, national emancipation, creative education and divine heroism to work out for the elevation of their motherland and her Dharma.

The Gurus tried to root out the Mughal imperialism whom they regarded as foreign domination and establish in its stead the socialistic democracy. They also opposed the religious imperialism of the Brahmans and bigotry, and intolerance of the Muslims which according to them were a curse for India.

Saving the Hinduism from being converted to foreign religion was a very important part of the programme of the Sikh Gurus. Guru Nanak, Guru Arjan, Guru Hargobind and Guru Tegh Bahadur and most of all Guru Gobind Singh especially worked for this purpose, because it was a work of great patriotism for them. The Sikh movement produced patriots like Baba Banda Singh Bahadur, Maharaja Ranjit Singh, Sardar Hari Singh Nalwa, Akali Phula Singh, Sham Singh Atariwala and Nawab Kapoor Singh who established democratic and free Government in Northern India. In the national struggle for freedom of modern India, the Sikhs played a marvellous part and made unique sacrifices for national emancipation and for the future too, the Khalsa will act as a militant guard of India's freedom because their father-the Ideal saint-soldier Guru Gobind Singh so desired.

## **Hindu Commonwealth**

The Sikh Gurus tried their utmost to make the Hindu social organization a commonwealth of Sanatanists, Vedic Dharmis, Jains, Buddhists and the Sikhs.

They placed the real conceptions of their ideologies before them and asked them in all sincerity and humility to unite on the common programme of the establishment of spiritual communism in India and work for the national emancipation and divinization of all Indians, irrespective of caste and creed. They affirmed that the Hindus should form a real commonwealth of all their fellow communities and join with the Muslims and other religions of India on the basis of unity of God-head, universal love, practical humanism, disinterested and creative work with ideals of socialistic democracy and make themselves a free nation perfectly.

## **The Mutual Relations of the Hindus and the Sikhs**

The mutual relations of the Hindus and the Sikhs have been very cordial on the whole. But here and there some bitterness arose and mostly the Hindus were responsible for that.

As Guru Nanak was bitterly opposed to the degenerated imperialism and commercialism of the Brahmans, so they called him Kurahia or a misguided man. A deputation of some bigoted Hindus saw Akbar and complained to him that the Sikh principles were dangerous to Hinduism, so they should not be allowed to prevail. But after thorough investigation he dismissed their case as false.

His Minister Birbal who was Brahman became bitter against the Sikh Kashtrias of Amritsar. But Guru ArjunDev asked them not to pay any attention to him. But before he could take some hard steps against the Guru, he met his death.

Then some bigoted Hindus and Chandu Shah together with some fanatic Muslims poisoned the ears of Jahangir against the Sikh movement and the result was that the Guru was put to death barbarously by him. Even when the 6th Guru HarGobind fought war of Dharma against the Mughal Imperialism, some Hindus certainly joined with them against the Guru.

Guru Tegh Bahadur was martyred by Aurangzeb because he had protested to him against the forcible conversion of the Kashmiri Pandits that he was making through Sher Afghan of Kashmir so cruelly. When Guru Gobind was preparing for national emancipation, the Rajput Rajas of the 22 states of the Shivalik Hills attacked him and at last succeeded in turning him out of Anandpur. Collaboration with the Mughal forces whom they had called for help. Guru Gobind Singh gives two reasons for their enmity. The first was they were stooges of the Mughal imperialism and the second was that they disliked the Guru for his crusade against casteism and untouchability.

During the time of Guru Gobind Singh's difficulties Gangoo Brahman who handed over his two younger sons to Nawab Wazir Khan of Sirhind and Khatri Diwan Suchanand who recommended their slaughter to the Nawab played a very mean and debased part.

Then to flatter the Muslim rulers the Rajas with their Bundela friends fought against Banda Singh Bahadur because they were against the Sikh movement.

The most ignominious part of inhumanism was played by the Hindus of the Punjab at the critical part of Sikh history during the reigns of Abdul Muhamad Khan, Zakirya Khan and especially Mir Manu when some big men of them, to please their Muslim bosses sent cartloads of arrested Sikhs to be butchered by their immoral enemies, who slaughtered them most barbarously. This is an ineffable blot on their names to meet such a cruel treatment to their saviours. Even one Lakhpat Rai Khatri, the Dewan of Mir Manu was responsible for the murder of as many as ten thousand Sikhs.

After the death of Maharaja Ranjit Singh the part which Dhian Singh Dogra, his son Hira Singh and his brother Gulab Singh played hastened the fall of the Sikh empire. The most treacherous part which Gulab Singh, Lal Singh and Teja Singh played during the so-called first Sikh war, was not only due to political reasons only but had behind it their religious sanction as well.

Gulab Singh Dogra, ruler of Kashmir, was not only responsible for the murder of so many Sikhs in the state, but also he passed a law that the Sikhs should not be given any responsible post in the state and so for full hundred years no suitable post was given to any Sikh in the State.

Even the Bengali Hindus made it a point in collaboration with the Muslims that the Sikhs should not get any good post in Bengal. Similarly in the Deccan the Hindus treated the Banjara Sikhs ill to please the Nizam of Hyderabad.

The Arya Samajists have been fully inimical towards Sikhism and the Sikh movement because they regard it as quite anti-Vedic. The Brahmans, too, have been deadly against the Sikhs because they had discarded the sacred thread and refused to accept them the Gurus like the Hindus. Even in the free India there are certain Hindus who think that the Sikhs should be kept depressed and treated as second rate citizens. But it goes to the credit of Sikhs that they have done nothing against the Hindus and Hinduism so far, because they regard the Hindus as their own selves.

On the whole, the Hindus and the Sikhs have been living as brothers, have shared their mutual joys and sorrows equally and have faced the common enemy unitedly.

### **One People**

It was out of the considerations of patriotism, and common Dharma and one-nation-reality that the Sikh Gurus wanted to make the Hindus and the Sikhs one people. And for the fulfillment of this purpose of bringing the Hindus close to the Sikhs, they took the following practical steps:

1. They placed their ideology of God's unity on the Vedant, which is but the very essence of the Vedas.
2. They spoke of the Hindu scriptures especially of the Vedas with the utmost reverence believed in their divine origin and owned them as their own literature.
3. They made their mother land a land of their common Dharma and nation.
4. They called the Hindu great men, rishis, scholars and incarnates as their own great men and even sublimated the names of their Avatars of those of God.
5. They made Lord Rama and Krishna as their special national heroes, called them the real Gurmukhs or God centred souls, and actualized their philosophy of the sacred Keshas and divine cult of yogi and yodha or saint-soldiers.
6. They gave to the Hindus a very highly evolved spiritual literature of the Gurbani and Bhagatbani which added to the glory of their freedom, Dharma and culture.
7. They practically encouraged the spread of Punjabi, Sanskrit and Hindi languages.
8. They made the Sikhs to have the brotherly connections of inter-dining with the Hindus.
9. They asked the Sikhs to adopt the name of the Hindus as their names and took up the suffixes of Singhs and Kaurs for their men and women which were found in the martial races of India especially the Rajputs. They adopted the same conception of

God with His transcendental and immanence which is found collectively in the Hindu literature.

10. They tried to make the Muslims give up their hatred and intolerance for the Hindus and see God in them. In the light of True spirit of Islam which they had depicted in the Gurbani so beautifully.
11. They protected the Cow and the Brahman which respectively stand for the Hindu culture and learning. They started a regular class of Sehajdhari Sikhs among Hindus, the Muslims and other communities on the basis of their name philosophy, unity of Godhead and spiritual communism to bring the common people on one platform of universal love, service, Dharma, brotherhood and humanism. The Sehajdhari Sikhs among the Hindus had the special programme of keeping the Hindus and the Sikhs united. They prepared missionaries of Udasis and the Nirmalas who worked for the reform and the spiritual uplift of both the Hindus and Sikhs. They taught the Sikhs that the Hindus were very blood of their blood and the very flesh of their flesh; so they should show utmost honour to them and serve them disinterestedly and spread it as their Dharma and serve as their religion and culture.
12. They made the Sikhs burn their dead ones as the Hindus do and put their sacred burns in the sacred rivers like the Ganges, as they do.
13. They visited the Hindu tiraths as their own sacred places and tried to spiritualize them for the benefit of both the Hindus and the Sikhs.
14. They picked up their followers from the Hindus mostly and made the Sikhs befriend them and honour them in every possible way and sacrifice their own interests for them selflessly.
15. They protected the Hindus from being absorbed by Muslims and foreigners and brought many of their misled brethren back into the fold of the Hinduism.

16. They made festivals of Dussehra, Dewali, Basant and Baisakhi as their own national festivals and joined with the Hindus to celebrate them.
17. They adopted some of the Vedic Names of God such as Ram Nam, Sat Nam, Ek Onkar and Sohamn. They created the love of Vedas, the life and country in the hearts of the Hindus, asked them to give up evil customs which were so costly; gave them practical lessons in divine heroism and resistance of evil; taught them to meditate on the divine name artistically, gave them equal positions in Community kitchens, gurdwaras and other fields of activities and Dharam Yudh; made them give up especially casteism and touchability; tried to save their dharma and culture; made them Sikhs – their true well-wishers; put before them true life sketches of their great men and placed before them the noble examples of their own personal character; raised their oppressed, depressed and fallen ones to the height of human dignity, and made every possible sacrifice for their uplift, simply because they wanted that they should remain as one people with the Sikhs. And they succeeded in this objective wonderfully.

The Sikhs during all their political, religious and social career, have been true to their masters in maintaining relations of Oneness of flesh and spirit with the Hindus in every possible respect. Surely the Gurus bound the Sikhs and the Hindus with so many ties of Oneness so firmly that they are eternally unshakable. It was the most wonderful miracle of the Gurus to make the Hindus and the Sikhs as one people.

Guru Gobind Singh made the Sikhs the militant guards of India and saviours of its freedom, Dharma and culture. Now is the critical time of saving the freedom of India from two dangerous enemies Godless China and bigoted, dishonest and jealous Pakistan who are wedded to the ideologies of expansionism, aggression, violence and exploitation and want to enslave India. So the imperative need of the time is that they should stand as one people against the common danger and face it boldly to overcome it, let them both remember the glorious

prayer of Guru Gobind Singh – the Father of the Immortal Khalsa; and try to actualize it for common salvation.

Sagal Jagat main Khalsa Dharam jage;  
Jage Dharam Hindu sagal dhund bhaje;

Let the Khalsa Dharam win immortal victory of life's glory and beauty in the whole world. Let the Hindu Dharma be awakened to its ideals of spiritual eminence. And let the ignorance and dualism of all the nations and the religions disappear in the light of their mutual co-operation.

(Ameen)

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## Sikhism And Brahmanism

The Sikh Gurus especially Guru Nanak criticized Brahmanism of their times vehemently, because it seemed to them a commercialized and unpatriotic creed. Guru Nanak was a strong opponent of the Brahmanism of his times, because it appeared to him a religion of religious imperialism, egoism, priest craft, empty rituals and exploitation. He was really a prophet of universal peace, toleration, brotherhood, unity and humanism but he could not afford to please any body at the cost of truth, justice and righteousness. So his criticism especially of Brahmanism was very frank, yet sincere and sympathetic.

Guru Nanak had read most of the Hindu scriptures in Sanskrit; was a comparative student of so many religions especially of Hinduism, Buddhism, Islam and Christianity; possessed discovering intuition and vast insight; had adopted Name culture practically; had a scholarly enlightenment and poetic genius; was a messenger of God, was a prophet of universal spiritualism and unity of God-head; so his criticism of Brahmanism was quite rational and well-intentioned. Undoubtedly, it was because of real sympathy for the so-called professional Brahmanism that he wanted to bring them on the right path through his critical and practical guidance. As he believed Hinduism and Sikhism were one people nationally and socially, so he had a right to correct Brahmanism wherever he found it wrong. As Brahmins had become leaders of the Hindu community by tradition and the Guru out of patriotism wanted to improve the Indian leadership on the whole, so it was his duty to show the right path to the Brahmins and to awaken them to their real spiritual eminence and he did this work wonderfully. As the Guru has given suggestions for theirself –improvement and self-correction along with his criticism and even addressed the Brahmin as his brother, so his honesty of purpose cannot be doubted nor can the blame of any ill motive be ascribed to him.

The Guru's criticism of the commercialized Brahmins of their time was thorough indeed but they have laid a special stress on certain topics regarding it.

### I The Sacred Thread:

The sacred thread ceremony of the Brahmins did not appeal to Nanak at all. It on the other hand smacked to him of casteism, gurdom, commercialism and exploitation. So he asked them to shed it and wear the sacred thread of Name-values and creative humanism which would give them real moral dignity and spiritual salvation. These four hymns of Guru Nanak, which are given in the Asa-di-Var, tell the view-point of Guru Nanak regarding the sacred-thread very well:-

1. O professional Brahmin (Panda) listen to me, "The sacred thread of the soul is prepared, with the cotton of mercy; thread of self control; knots of purity and twists of truth. If you really possess such a sacred thread, you have the authority to put it round the necks of your followers:  
Because neither it breaks; nor does it become dirty; nor does it get burnt; nor does it wear off. Nanak says that blessed indeed is the man, who wears such a sacred thread of spiritualism, and with its help acquits himself creditably in the world. But unhappily the Brahmin does not possess such a sacred thread. He on the other hand gets the threads bought cheap. And after twisting them puts them on the necks of his followers in his cooking-square. He breathes his formula of gurdhip into the ears of his followers and becomes their spiritual guru. But this thread has no permanent strength at all. When his disciple dies, his thread gets automatically shed and so he goes to the hereafter without a sacred thread. (G.G.P.471)
2. Countless are the thefts, fornications, false-hoods abuses, deceptions and other concealed evils which attack the soul day and night.  
How can the ritual of the thread save it from them? The Brahminical thread is woven out of cotton. The Brahmin gives it a twist; then he-goat is killed, cooked and eaten as a custom.

Then all give their approval to the disciple of the Brahman to wear the thread. Such a thread is thrown off when it gets old. And another is exchanged for it. Nanak says that the real thread of the soul does not break, because it has the strength of divinity in it. (G.G.P. 471)

3. The honour of life is produced through establishment of Name in mind; and true link of divine union is created through singing of His praises by means of expressions of life. Thus with the honour of life and the link of union, is prepared the pure sacred thread which when worn in the court of divine justice, becomes eternal unshakable. (G.G.P. 471)
4. Look at the professional Brahman, "He has no discipline of purity (tag) over his senses. Nor has he any discipline of purity over his conception of woman." He even performs such acts of low passion daily. Which are a source of disgrace to his personality. He does not keep any discipline of purity over his feet, hands, tongue and eyes. So in reality he himself is devoid of the sacred thread of the soul. But he is still busy in putting the thread of his own twist round the necks of others. Strange is his profession indeed. He performs marriage ceremonies by taking fees for them. He gives instruction regarding path of life to others, not by consulting his inner God but by consulting the books of his religious authority. O' you people of India, If you observe closely the strange greatness of your professional priest, through dedication to the Divine Name, You will certainly come to the conclusion; that he is blind of mind, yet he has styled himself a wise seer. (G.G.P. 471)

## II Kitchen Philosophy:

The Brahman stressed the outward purity of his body much. He had egoistic and individualistic methods of taking meals. He looked upon his cooking square as the most sacred place and did not allow anyone else to enter it though he was sure that he had plastered it with cow dung, and cooked in it the meat which had been prepared according to the Muslim fashion and formula.

The Guru told Brahman that complete outward purity was impossible. So when he made a fetish of it, he wasted his precious time, money and energy and became a source of trouble to others. In the Asa-di-Var the Guru asks the Brahman to conduct his kitchen philosophy on the right lines.

- (1) Look at the doings of the professional Brahman. He wears blue clothes to be acceptable to his alien bosses. He even worships the Puranas with the help of the donations of the evil intentioned foreign rulers. He eats the meat of the he-goat over which the formula of a foreign language has been read. And yet he does not allow anyone else to enter his cooking square. He plasters his square with cow-dung. And then draws a boundary around it. And then the liar sits in his kitchen and cries out, "No one should touch our cooking square, and thus pollute it and spoil our food." In reality their bodies are impure because of committing evil deeds. And their minds too are false because of that. But they purify their mouths with handfuls of water. Nanak says that to realize God, it is our duty to contemplate truth only but we can have truth when we develop purity of life.
- (2) First the Brahman himself becomes clean; then he takes his seat in a cooking square which has been plastered with cow-dung. Then his purified food is placed before him. No one is allowed to go near him, lest his food should get spoiled. Thus purified he takes his food. And begins to read his sacred verses. But, dispassionately speaking, he puts the food in a filthy place of his body. Whose fault is this? His food was in reality pure. Because it consisted of five gods of flour, water, fire, salt and ghee; but it became contemptible when it got mixed with his sinful inside. (Such is the ultimate result of the meals of all after all. Then why observe special superstitions about it). When the man's mouth is receiving disgrace ever from nature none can relish the juices of food without practice of the Name-Simran. (G.G.P. 472)

Once it was at Hardwar that Mardana, the life-companion of Guru Nanak, took fire from the cooking square of a Brahman while he was away from it. When the Brahman saw him, he lost his temper, and ran after him with a stick. But the Guru pacified him with his sweet humility and requested him to excuse Mardana, who was also an image of God. The example set by the Brahman impressed the Guru very much and he composed this song:

Benighted intellect is the woman of a begging bard. Heartlessness is the butcheress. Slander of others is the sweepress and the woman who is prone to deception and anger, is the “Chandalan”. What is the use of marking off the cooking square. O’ Brahman when you have made all these four your comrades inwardly.

To become a real Brahman  
 You should make truth your code of discipline;  
 Practical yoga your square mark.  
 And contemplation of the Divine Name your bath.  
 Verily, O ‘Nanak’, those Brahmans are supreme in God’s court  
 Who do not set examples of sinfulness before others.

Guru Nanak regarded the individualistic philosophy of kitchen of the Brahmans as a great obstacle to the social and emotional integration of India. To remove these evils, the Guru started the system of community kitchen or langar. Swami Vivekanand too felt its evil effects. That is why he said “As long as touch-me-not ism is your creed and the kitchen pot your diety, you cannot rise spiritually.”

### III Idol Worship:

The idol worship of the Brahmans had an artistic and religious aspect as well but mainly it was the result of their dualism and commercialism. The idol worship taught by the Buddhists and the Brahmans brought much oppression on India because it irritated the Muslim rulers, priests and invaders and so they perpetrated incalculable, cruelty on them. The most hideous form of this worship was the custom of tying stone images round the necks. According to the Gurus the idol worship made the mentality of its votaries stony, metallic, and wooden;

put God’s conception in material confinements and became an unshakable barrier in the worship of Nirgun-Brahma. So he wanted to remove it:-

- (1) The Hindus are making fundamental mistakes in endless ways. They are carrying on idol worship which was taught to them by Narid. The stone images are blind, dumb and totally devoid of outer and inner sight. It is the foolish and the ignorant idiots indeed; who take their idols for images of God and worship them; without understanding that while they themselves get drowned in water, then how can they become capable of ferrying them across the ocean of life. (Guru Nanak p-556)
- (2) The idol-worshiper does not see God in his own personality. He takes the stone image for his God. And puts it round his neck. The atheist is misled into wanderings of illusion. He churns water to get butter of life. But thus he dies, totally exhausted at the end. Verily the stone whom he calls his God, sinks him in the ocean of materialism along with itself. The idol-worshiper is sinful and he proves false to God. Certainly he cannot cross the ocean of life with the boat of stone but can cross it through association with the Guru the God who pervades water, land, heaven and earth fully. (Guru Arjan Rag suhi p.738)
- (3) Even in the Sukhmani the 5th Guru refers to the stone-worship and the externalism of the Hindu priest and tells him the right way of seeking true yoga: “ His personality is that of a man but his actions are like those of animals.  
 Day and night he clashes with the people out of jealousy and vanity. Outwardly he has the robe of a priest. But his mind is full of material filth. However great efforts he may make, he cannot conceal that from God. Outwardly he exercises wisdom, devotion and bath of purification. But his mind is pervaded by the dog of greed.

Fire of passion is aglow in his heart. But outwardly he has rubbed ashes of priesthood on his body and tied a stone image round his neck.

Then how can he swim across the ocean of life ? He alone can become one with God through grasp of spiritual spontaneity in whose mind God himself dwells, O' Nanak. (P.267)

#### **IV. Dualism:**

The Brahman of Guru Nanak's time was an idol-worshipper, egoist, and had a calculating mentality. He indulged in useless discussions and was devoid of the Name-philosophy. He was practically a dualist. The Guru through a longish song told him as to what the real path of yoga, salvation and unity of God was: "The Brahman calculates auspicious and inauspicious times but he does not cultivate right reflection. God who is all-right, all-life and all-joy, is above all calculations of good and bad times. He alone knows the art of life; who associates with the Guru. He alone knows the Hukam of God who adopts the creed of the Guru. O' Pandit, I do not tell a lie, but tell the truth when I say that we attain our original Home only when we give up ego. And get hold of 'Shabad'. You calculate and calculate through astrology and prepare horoscopes. You read them to others for material ends; without knowing the reality of God yourself. The greatest act of religion is to attain the enlightenment of shabad. All other acts of mere theory are but mere ashes of materialism. You worship idols and take baths in tiraths to wash away your sins; but unless you cultivate true love of God, you will keep dirty ever and ever. God is attained simply by giving up egoistic pride. Salvation is obtained only when 'Jap' of God is practised with all one's might and main. The Pandit studies the Vedas simply for the sake of empty discussions. He does not reflect on their meanings through cultivation of Name reflections. So when he himself sinks in the ocean of ignorance and folly; how can he emancipate his ancestors. Rare is the man indeed who realizes that God is the resident of all abodes of the world. Name enlightenment is obtained only when we seek out true God and associate with the Guru. One who indulges in calculations of omens and auspiciousness and inauspiciousness of times egoistically, gets nothing but mental conflict and sorrow of life. Happiness of life is obtained through taking refuge in God, the Guru. As to myself, I committed mistakes of life, no doubt,

but being actuated by good deeds of my past lives, I made offering of myself to Him and thus became a liberated soul. We cannot get vision of the Universal Being, unless we take refuge in Him, we are apt to be misled into illusion and transmigration. If we do not develop Name into our minds; and evolve Sabad character in life, then we shall live in vain, and die useless death as a matter of course, and be led to the court of Yama as prisoners. There are people who style themselves Brahmans, Misras and Pandits. But they are endowed with dualism. And hence they do not succeed in getting the Divine Palace. Rare is the man among millions indeed who makes the Divine Name the mainstay of his life through the grace of the Guru. The men of wisdom alone can realize the fact through the Gurus help and guidance that True and one God alone Himself is Good. Rare indeed is the God-centered soul indeed, who realizes the Universal One; and becomes identified with Him fully, by transcending life and death. He alone has true enlightenment of life and is possessed of all merits; who sets up one and one "Onkar" in his mind. Surely O' Nanak, he alone becomes one with true God, through assimilation of truth who performs acts of yoga through being attuned to His Will thoroughly". (P.904)

#### **V Untouchability:**

Guru Nanak has used the word "Sootak" for untouchability in the Asa-di-var. He has also given the meaning of touch of impurity to this word. The Brahmans, too, used this word for that touch of impurification which was received from the dead or the impure people. But by tradition they regarded the Shudras, Chandals and the Muslims as untouchables and began to hate them. The Guru said in the Asa-di-Var that it was only dualistic and ignorant people who observed untouchability and thus denied the existence of God in others. The Guru has suggested that only assimilation of God's wisdom could remove the touch of impurity:-

(1) If we recognize touch of pollution then we can receive it from all the cosmic nature. The cow-dung and wood which we burn for cooking purpose contains living worms in them. The grains which we use for food have souls in them without exception. The water which is

of first importance to all and imparts greenness of freshness to all, is itself a living thing. Then how can we observe untouch-ability when the touch of pollution mixes with our very food.

Nanak says that touch of impurity cannot be removed by any other means. It is the divine wisdom alone which can remove it with its purification.

Greed gives touch of impurity to the mind. Falsehood gives touch of impurity to the tongue. Our eyes receive touch of impurity, when we cast them on other's women, riches or beauty. The touch of impurity for the ears is to hear the tale of back-biting. Nanak says that through reception of such touches of impurity through the senses, even the great men are led to the city of Yama as prisoners.

All belief regarding untouchability is mere illusion. Touch of impurity attaches to them alone who believe in dualism. Births and deaths occur according to God's Hukam. The souls come into the world or leave it in accordance with His will. God-given articles of food and water are all pure. God alone provides livelihood to all. Nanak says that they do not observe untouchability at all who realize Him through dedication to the Guru. (G.G.P.472)

## **VI Caste-ism:**

Caste-ism was introduced into India by the Brahmans. They looked upon themselves as Brahmans by birth. But the Gurus believed that one's caste was shaped according to one's deeds. The Gurus wanted to remove the Brahmanical conception of caste altogether, because according to them it was immensely harmful to the growth of humanism and universal brotherhood. These are a few ideas of the Gurbani about Caste:-

- (1) Vain is the caste; and vain are its exclusive titles; Because it is the grace of one God alone; which overshadows all beings. (Guru Nanak)
- (2) It is not casteism but the truth of one's life alone, which is tested in the court of God. (Guru Nanak)
- (3) There is but one and one caste alone and that is of one God alone to which all-human beings belong. (Guru Gobind Singh – Dasam Granth – P.19)

- (4) No one should feel proud of his caste. He alone is a Brahman who establishes conscious relation of oneness with God. O' you foolish man, do not feel proud of your caste; because this pride produces so many evils. All people talk of four varnas; but in reality all take their births from the seed of one God alone. All the world is made of one clay. God, the Potter, is eternally fashioning pots of various kinds from it. The human body is made of five elements. No one contains less of these elements at all, Nanak says that the destiny of the soul is shaped according to his actions alone. And none can achieve liberations without offering of self to God – The True Teacher. (Guru Amardas – Rag Bhairo, P.1128)

## **VII TirathYatra:**

The Brahmans had installed themselves at the various shrines of sacred waters in India which according to them were 68 in number and imposed a regular pilgrim tax on the pilgrims. Even by being actuated by the story of Bhagirath, who according to them brought the Ganges from heaven to wash the sacred bones of his ancestors and thus emancipated them; they have entitled themselves to the right levying eternal tax on the sacred bones of their followers who die and are cremated. Guru Nanak disliked this commercial practice and asked them emphatically that the 68 tiraths were not outside it but were in reality inside and were different aspects of Atam-Tirath and that the real water of the Ganges was the Divine Name only. The Guru told them quite obviously that the real purification and salvation of life could be achieved only by bathing in the sacred waters of God's Name, Will, Grace and Wisdom; otherwise mere bathing in the outside tiraths was a formal thing only.

## **VIII Sharadh Ceremony:**

(Or the ceremony of sending offerings of food and water to the dead ancestors through the Brahman). The Brahmans believe that the food with which they are served by their followers in the name of their ancestors goes to them in the hereafter. Guru Nanak did not approve of this idea so he said regarding it in Asa-di-Var: "If a thief commits theft

in a house; and gives, the stolen money in charity to the Brahmans in the name of his departed ancestors then this plunder is recognized in the next world; and his ancestors are charged with the theft. The hands of the middlemen are chopped off by way of Divine justice. Nanak says that a man gets only that reward in God's court; which he earns by honest labour, and gives it in charity in His name. (G.G.P. 472)

“The Guru was not against sending good wishes to the departed ancestors but he was against the commercial custom of the Sharadhs which the Brahman had started. As it is clear from the above hymn, the Guru emphasized the four points about the custom:

- (1) The Brahman should not be made a middle man.
- (a) Whatever be given in charity for the departed forefathers should be earned honestly.
- (2) Charity should be given to the really needy and deserving people.
- (3) It should be well-understood that one gets in God's court only the fruit of his personal offerings.

## **IX The Pinda Ceremony:**

(or the Ceremony of sending rice balls on leafy plates to the departed ancestors through the Brahmans). The Brahmans believe that the sweet-rice-balls which are given to them on leafy-plates serve to build up the new bodies of the departed souls. But this idea seemed to be altogether wrong to Guru Nanak. He on the other hand believed that the Pinda which gave new life should not be for the dead but for the living and it should consist of God's name, grace and praise and it should be prepared by the light of the Absolute Name, austerity of sorrow and fire of the Divine wisdom. The Guru also describes the Pinda which he was continually taking for the newness of life himself. He also describes the bath of purity which is associated with the Divine Pinda.

The Guru has used the word “KesawKirya” in this song. It means the saint-soldier's creed of Lord Krishna or Kesaw who was the Lord of long hair. This KesawKirya was given the shape of 5 kakas by Guru Gobind Singh. The song runs thus:

My lamp of life is one Name;  
And I have put the oil of sorrow in it.  
The lamp has given me Divine Light.  
And the sorrow has dried up my sins.  
So I have cut off all connections with Yama.  
O' you people, do not indulge in vanity of life. (G.G.P. 358)

Just as even though there may be collected millions of maunds of wood; a small fire can burn them up; just so, a small portion of fire of Divine, name can burn away heaps upon heaps of sins. For me the rice balls placed on the leafy-plates are the True Name of God alone. For me the leafy-plates are Lord Krishna's cult of saint soldier (yogi and yodha). This Divine Pinda alone is the sustenance of my life in this world as well as in the hereafter. For me God's praise alone consists of the sacred waters of the Ganges and Benaras and my revered Atma bathes in that constantly. Verily true bath of purification is obtained only when one cultivates permanent love for His praise. The Hindus offer their rice-balls to their gods of heaven and the ancestors of earth. But the Brahmans eat them themselves. Nanak says, “O' Brahman try to get the Pinda of Divine Grace; because that alone is inexhaustible. ( RagAsa – P.358)

## **X Sandhia (Vespers):**

The Brahman was proud of his Sandhia. But it was egoistic and formal mainly. So Guru Amardas gave him instructions regarding the true objective of the real Sandhia in a song:-

That Sandhia is acceptable to God indeed;  
Which makes a man fix his thoughts on Him and Him alone;  
Which enables one to Love Him devotionally;  
And thus burn away material attachments;  
And which enables him to kill dualism; to develop mind control;  
and to get practical enlightenment of the Divine Name.  
But O Nanak, those who offer their Sandhia through their ego-centredness; do not achieve peace of mind. They on the other hand suffer degradation of life, and become subject to continued births and deaths.

## **XI Hypocrisy:**

Guru Nanak has sung a song regarding the hypocrisy of the Hindu–priest in the Asa-di-Var.

O Hindu Priest, you tax your followers in the name of the Cow and the Brahman. You use cow-dung for the purification of your cooking square. But this is not the way of salvation. You seem to cherish the ideals of dhoti, saffron-mark of the forehead and the rosary yet you depend on the charity of evil intentioned foreign bosses for your living. Inwardly in your house you worship your idols. But outwardly you study the Quran and the Muslim scriptures. You have adopted the culture of your alien rulers, who are cruel. O Brother, give up this hypocrisy. You must understand that it is through the Simran of the Divine Name that we can cross the ocean of life. (G.G.P. 471)

## **XII Life of Cant:**

Guru Nanak calls the life of the professional Brahman a life of mere cant in the Asa-di-Var:

“Look at the doings of the professional priest. He studies the sacred books and offers his sandhia to God. Yet he indulges in useless discussions; and worships the stone-idols with the trance of heron. He has falsehood in his expression of life. Yet he wears the clothes of priesthood. He repeats Gaitry mantra three times a day; wears rosary round his neck and keeps saffron mark on his forehead for mere show. He has two dhotis for girding round his lions. But he has made them clothes of mere demonstration. Verily if he were to know the real actions of a Brahman or God– enlightened soul; his all these doings of his creed, would seem to him acts of empty ritualism. Nanak says that to become a real Brahman he should meditate on God constantly and devotionally. But he can recognize the true path of Brahmanhood only when he gives up his own gurudom; and adopts God alone as the True Teacher.

## **XIII Exploitation and Imperialism:**

In a song of Asa-di-Var, Guru Nanak has called the Brahman a butcher of the world, because he flattered the Muslim and Hindu imperialists for his living; had false values of morality; had no sense of divine presence; was devoid of real Dharma; was proud of his religious

imperialism and was given to exploitation of others in the name of religion. The song runs thus:

“Look at the mockery of religion that the man-eaters are offering their prayers to God after the Muslim fashion; While the butchers are wearing the sacred thread of Hinduism. The Brahmans visit the houses of these imperialists; and dance to their tunes for receiving charity from them. So they, too get the same relish of life as their bosses have. These professional Brahmans have false values of morality to depend on. And false are their dealings in them. They even take their meals by telling lies. The destiny of Divine Presence and Dharma is really far off from them. Their life ‘O Nanak, is brimful of falsehood. The commercialized Brahman has a saffron-mark on his head; and he has girded his loins with a dhoti of various folds. But actually he holds the knife of exploitation and religious imperialism in his hands. And so he is really a butcher of the world.” (G.G.P. 471)

## **XIV Dramatic dances of Ras Lilas:**

Guru Nanak regarded the world and the human life as the wonderful drama of God. He also believed in the spiritual dance especially of the mind which was the result of Name Simran. But he did not like the dramatic dances of the Brahmans and their followers of his time, because they seemed to him a mere commercial business of them. In a song of the Asa-di-Var he explains this philosophy of dance beautifully with reference to the professional dances of the Brahmans:- “The professional followers play the music; while their professional Gurus the Brahmans dance. They make certain movements with their feet and whirl their heads to keep time. They kick up dust with their feet, which falls on their matted hair. The people make a fun of their show, and when they go home; they talk of them jocularly. They dance to the tune of their bosses for bread only: They sing praises of Lord Krishna and his milk maids. They sing songs of Sita and Ram– the spiritual king. God cannot be limited to Krishna or Rama, who is fearless formless, truth and Name. And who has created all the world. The real servants of God serve Him through the offerings of karam yoga and by

their devotional love which they express for Him through their Name Simran of the ambrosial hours of the night. To cultivate Sikhism is to evolve the Guru's enlightenment of Name in life; through the liberating actions which are inspired by God's grace alone. True religion does not consist in mere rotations of professional dances. The oil-man's press, the spinning wheels, the mills; the wheels of the potters; the endless whirl-winds the spinning tops; the charming sticks; the breathless rotating birds; and the creatures moving round limitlessly.

But their rotations do not mean holy acts. God ties His creatures to bondages of life. And makes them move and move endlessly. All men dance the dance of the impressions of their deeds without exception. Verily those who dance the dance of materialism, with the laughter of atheism have to shed tears at the end. No one can fly into the higher regions of divinity. Through professional dances, nor can one become a yogi through them. It is the optimistic characteristic of the mind to dance and leap spiritually; But those alone can cultivate in their minds love of spiritual dance who evolve discipline of the Name in them.

### **XV Commercial Sermonization:**

The Brahmanical scholars of Guru Nanak's time indulged in acts of religious sermonization simply for the sake of material gains. They were unaware of the Name-character which is main objective of religious preaching. The Guru has described this fact in a song of Sri Rag at the pages 56:-

The Brahmanical scholars study books. But they do not realize God through cultivation of Name-enlightenment. They spend their lives in giving theoretical instructions to others simply by way of material trade. The worldly-minded people are wandering in illusion, because of the false talk of mere theory; While the essence of life is to develop Name-character and live it practice. (G.G.P. 56)

### **XVI Essence of True Education:**

During Guru Nanak's time the ego centered Brahman teachers imparted their religious education to their followers with commercial end. In the last two stanza of his Onkar, the Guru places his views

about real education, before the Brahmanical teacher or Pandha and asks him indirectly to develop Name-character and become a Gurmukh or God-centred soul, if he wanted to be a real educationist. The stanzas are:

“The Brahmanical teacher alone is educated who enlightens his mind with the Divine wisdom through right reflection in a spontaneous way; who sublimates his education into right under-standing of life; and cultivates devotional love for Ram Nam. The scholar is ego-centered indeed who sells his education, earns poison of materialism and eats it. The scholar is foolish indeed who does not realize truth and remains devoid of inspirational insight and enlightening intuition. (G.G.P. 938)

2. The Brahmanical teacher alone can be called a God-centered soul, who awakens the inner light of his disciples; Who contemplates the Divine Name and stores it in his mind; And thus gains the benefit of Name-character in the world. Our syllabus of educational curricula should be true; we should follow it with truth in mind. And study sabad and sabad alone; Which is the essence of education. Nanak says that he alone is educated man, the scholar and the seer who has the garland of Ram Nam round his neck. (G.G. P. 938)

### **XVII Real Brahmanism:**

The Gurus were against the professional or commercialized Brahmanism, whom they called the cult of Pandas or Bipras but they certainly knew the true values of real Brahmanism and appreciated them very much. The Gurbani tells much about the real Brahmanism but the following four stanzas give the essence of that.

- (1) He alone is a Brahman who establishes living relation of oneness with God; who makes meditation of the Divine Name his austerity; and self-control his Karam Yoga; who adopts the dharma of self-culture and contentment; and who obtains living liberation; through breaking off all shackles of materialism. Verily God-enlightened man alone is the real Brahman and worthy of appreciation is his art of life (Guru Nanak p.1411).
- (2) He is the great Brahman indeed who makes truth his fast; Self-control his tirath wisdom and devotion his bath of purity; mercy



his God of worship; forgiveness his rosary of japa; art of life his dhoti; Divine consciousness his cooking square; practicability of Divine behaviour his saffron mark of the forehead and love his food. But such a great man is rare indeed O'Nanak. (Guru Nanak P.1245)

- (3) Those are the real Brahmans indeed; who follow the will of the true guru; who establish the living relation of yoga with the Supreme Being; who set up God in their minds by being free from the disease of ego. And who identify themselves with Him by singing His praises and by storing them in mind. Rare indeed are the real Brahmans in this iron age; who establish conscious relationship of oneness with God and concentrate their thoughts on Him and Him alone. Nanak says that they alone become real Brahmans who cultivate permanent love for the Divine Name; and entitle themselves to the grace of True and Universal God. (Guru Amar Dass P. 849)
- (4) He alone is the Brahmanical scholar; who enlightens his mind with the Divine Name; who seeks Ram Nam in his own soul; who drinks the Nectar of Ram Nam which is the essence of all divine juices; and thus imparts a new life to the whole world through his spiritual instruction; who sets up the values of Divine life in his heart; and thus rises above the confinements of matter and mind; who realizes the fundamental Reality of the Vedas, the Purans, and the Smritis: And thus subtle is capable of giving spiritual instruction to all who represent the four colours of the Name. Nanak says that such a Brahmanical scholar, is worthy of eternal appreciation and salvation. (Guru Arjan Dev Sukhmani 8 P. 274)

### **The Sikhism and the Commercialized Brahmanism or Biparism:**

The Sikhism and the commercialized Brahmanism are diametrically opposed to each other. They have been at logger-heads from the very beginning of Sikhism. And so far as their ideologies are

concerned they will continue to clash with each other in the future as well. The Gurus attacked their idol-worship, casteism, egoism, religious imperialism, individualism, untouchability, empty ritualism or KarmKand dualism, social injustice and exploitation and thought these values to be very dangerous to the Sikh Dharma. Guru Gobind Singh the father of the Khalsa the ideal saint-soldier, gave his clear note of warning to his followers:

“So long as the Khalsa remains independent in spirit and unattached, I shall give them all the glory of life they need; But if they adopt the usage of the Bipras, I shall not trust them at all.”

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## Sikhism And Buddhism

*Religions show merely the various paths leading to communion with the Almighty. They concur in the essential, though they differ from one another in details of the pursuit. India has been fortunate in giving the world the largest number of religions, some of whom still hold sway over the minds of hundreds of millions of people. Buddhism was exported from India 2,500 years ago while Sikhism, is the latest religion in the world. Between the two, there is a lot of synthesis of ideas and ideals, but there are differences too. In this article, Professor Harnam Dass of Ambala Cantt, has analyzed the various aspects of these two great religions. Editor*

Guru Nanak Dev, the founder of Sikhism was a great admirer and lover of Buddha. In the Japji 26th, he says that countless Buddhas who were evolved as prophets spiritually by God are continually singing His praises in the universe. In the Japji 35th, he says that numberless Buddhas live and do the work of enlightenment in the realm of Divine wisdom who are comrades of the perfect yogis and master minds and wear the garb of goddesses of beauty, purity, charm and spiritualism. These Buddhas live in the realm of Divine wisdom.

The word 'Sikh' was first of all used by Lord Buddha in the case of an educated man. Guru Nanak adopted this word of him in the sense of a divinely cultured man who believed God to be his Guru and regarded His discipline as the very code of his life.

The word 'Wahoo' has been used by Buddha in the sense of beautiful reality. Guru Nanak took up this word of him, added to it the word 'Whe-Guru' meaning the wonderful Lord and 'Whe-Guru' became a great word of spiritual meditation with Guru Nanak.

Lord Buddha has laid great stress on the practice of discipline, purity, sweetness of temper, mercy, sympathy, forgiveness, contentment,

self-mastery, honour of life and nobility of character, for self-perfection. Guru Nanak too, attached great importance to the exercise of these spiritual values for self-fulfillment.

The Buddha and Buddhist organization or sangh are the two guiding forces of Buddhism. Guru Nanak also made 'Gurbani and Gurusangat' two great forces of spiritual guidance of the Sikhism. Guru Gobind Singh afterwards gave these two the names of Guru Granth and Panth.

Thus, we see that Sikhism owes a great deal to Buddhism for the development of its morality. But so far as the true spiritualism is concerned, Sikhism and Buddhism stand poles apart from each other. The main difference is this while Sikhism believes strongly in God, soul, name- hukam philosophy, unity of life and Divine vision but Buddhism does not believe in these realities in the real sense.

Let us see their difference by way of comparison:

### Truth

Lord Buddha regarded truth as the very first principle of his dharma, but his conception of truth was abstract and one sided because he did not base it on Name which is the Supreme Reality. Guru Nanak, on the other hand, took "Satnam" "Truth and named it as formula of Divine character. Guru Nanak says in the "Asa di Var" that it is truth allied to Divine Name which can give a devotee living salvation, art of life, self vision and God realization. But this conception of "Satnam" is quite unknown to Buddhism.

### Non-Violence

The Buddhism believes fundamentally that non-violence should be practised in all circumstances with passive resistance to melt the heart of enemies and evil doers. It says that cruelty should be conquered by forgiveness, hatred by love, vice by virtue and war by peace and injury should not be inflicted for injury in any case. This non-violent philosophy of Lord Buddha did much harm to India in the past.

Sikhism, on the other hand, lays stress both on the cultivation of violence and non-violence and says that they both are sacred provided they are used for the right causes according to the needs of time for the protection of dharma. Guru Gobind Singh openly said in a verse of

Persian “Zafar-nama,” which he wrote to Aurangzeb that “when non-violence fails, it is the duty of the saint-soldiers to take up the sword for the defence of dharma.”

### **Desire**

Buddhism says that desire is the cause of suffering, so it should be crushed by right living. Sikhism, on the other hand, says that desire, as instrument of mind, is a great power. It should not be destroyed but be sublimated. The Sukhmani says that our desire gets fulfillment by “Nam-Simran”. When Guru Nanak says that to develop renunciation of ego, desirelessness in desirousness should be practised, then he means that desire to be profitable and fruitful should be made positive and creative by practice of name-meditation.

### **Sorrow**

Buddhism has drawn a dreadful picture of sorrow, and thought it to be the curse of life and aimed at liberation from it. But Sikhism regards it as a great blessing of life. In the Japji 25th, Guru Nanak says that some people receive blow of sorrow and hunger in life continually but this blow is a great gift of God. In the “Asa di Var” he says that sorrow is the medicine of life while pleasure has no impetus for spiritual awakening. Similarly Guru Nanak says in a song of “Asa di Var” all people desire pleasure. No one aims at sorrow, but the ego-centred people cannot realize the fact that a life of pleasure and ease leads to greater and greater sorrow. The real happiness comes to those who attach equal importance to pleasure and sorrow and overcome them by the realization of Divine name.” Buddhism’s fear of sorrow resulted in escapism. But Sikhism’s facing of sorrow cheerfully for resistance and victory made it more and more realistic, optimistic and heroic.

### **Action**

Buddhism believes that action brings about its own fruit but according to Sikhism, it is God’s will that produces the effects of action good or bad according to their nature. According to Sikhism human action to be really fruitful, productive, creative, constructive and progressive must be disinterested and actuated by Divine grace. But

Buddhism because of its atheism does not believe in any such thing as grace of God.

### **Devotion**

For Buddhism, devotion means only this much that a Buddhist should love, respect and adore the Buddha. This devotion of Buddhism has led to the creation of idol worship on a very higher scale. But, according to Sikhism, devotion is only devotion of God, of his saints; it is the result of knowledge, art of life, thinking, meditation, prayer, simran, love and service. According to the “Sukhmani”, to be devoted to God is to establish Him in mind, to achieve living salvation and blessings of life and to live for the beautification and glorification of the whole world through creative action.”

### **Practical Knowledge**

According to Buddhism, wisdom of life is to enlighten the intellect with the light of life, to understand the principles of life truthfully and to guide one on the path of life victoriously. But, according to Sikhism, to attain wisdom is to realize God as one’s own highest self, to open the inner eyes; to evolve spiritual awakening and to see the reality through evolution of insight, intuition, mind, consciousness, intellect and inner light and get possession of the Divine Name.

### **State of Sunna**

Buddhism believes Sunna to be that state of desirelessness when the world appears to be a mere blank space. But, according to Sikhism, Sunna is the fourth state of life when the mind and the soul are fully attuned to God and enjoy celestial peace.

### **Sehaj**

The Buddhism has depicted Sehaj as “that natural way of living which is free from artificiality, show and botheration.” But the Sikhism has given the highest meaning of life to Sehaj. According to Gurbani, “the Sehaj is the state of spiritual spontaneity When one rises above the three modes of matter, and attains atam-pad, turia-pad, kewan-pad, and tirguna-teet-pad and gets his entry into the spiritual abode or Nij – garh or Dasam-Duar.”

The beautiful and sublime depiction of Sehaj, which is found in the Gurbani, is nowhere found in other world's scriptures.

### **Salvation**

Buddhism does not believe in soul or God. Its salvation is to end desire, sorrow and ego. It is a sort of nothing lessness and cannot charm the true devotees of God or lovers of life. But, according to Sikhism, to attain Nirwan – living salvation is to merge one's soul in God and to be in possession of Divine Name – egolessly.

In the Sukhmani too, Guru Arjan Dev says that when the devotees of God realize Name they get into possession, living salvation, art of life, the satisfaction of life, celestial joy, beauty and colour of life, victorious spirit, true enjoyment of living and yogic greatness of life, glory and fame of living and Divine Union. So to the true devotees of God, Divine Name is the highest object of worship and they get imbued with its love.

In another place, the "Sukhmani" says about Nirwan that transmigration is ended and liberation is obtained when one takes refuge with God and gives up ego. The Sukhmani also says that to attain Nirwan in the midst of the household life is to be devoted to the singing and expressing of God's beauty permanently. But, Buddhism cannot offer such a definition of Nirwan which the Sukhmani puts before us.

### **Ego or Hankaar**

Buddhism has used ego in the limited sense of pride or conceit and thought it to be a great barrier in the way of spiritual evolution. But Gurbani has given the highest meaning to ego. According to it, ego is the negative side of Divine Hukam and it shows itself in the form of sense of limitation, individualism and separation from God. The Gurbani says that ego is very necessary and useful manifestation of God but its perfection is to convert it into the Divine will through the adoption of the values of the Divine Name.

### **Nature**

Buddhism regards nature as a collection of countless atoms which break up and unite themselves. This conception of nature is devoid of

real charm of life. But Sikhism regards nature as the very temple, shrine, house, workshop, play ground, divine-play and the school of character-building and place of celestial enjoyment.

### **Aim of Life**

Aim of life, according to Buddhism is to rise above desire and to achieve salvation individually and socially. But Sikhism regards the aim of life to achieve God-realization, to practice God's manifestation, to convert this earth into a veritable heaven.

The outlook of Buddhism is mostly negative, pessimistic, escapist, Godless and, hence, charmless and tasteless, but Sikhism is positive, creative, optimistic, realistic and Godly in its outlook of life. Buddhism is also other worldly individualistic and fatalistic. But Sikhism is above these destroying factors. Sikhism believes that there is but one life in the whole universe, that is God's Himself and to make one's life really fruitful, progressive, enjoyable and creative is to attune one's individual will to His cosmic will selflessly. The Buddhism has very few charms to offer.

### **Saint Soldier**

Buddhism does not believe in God and His will, nor has it understood the necessity of eternal war which is going on in the universe. So it has failed to understand the creed of the saint-soldiers or the Yogi or Yodha which has been so highly appreciated by Lord Krishna and Sikh Gurus.

Guru Nanak says that there are elements of rajogun, animal and brute in the nature which is also the manifestation of opposites with their various kinds and degrees. So he says that war must be expected as a necessity for development and thorough preparation be made for it. Guru Nanak has explained this reality of saint-soldiers creed in his composition "Onkar" where He gives his advocacy of participation in Dharma, so clearly that "the true well-wisher of the world should worship God, the King. He should first attain conquest of mind and then he must enter the battle-field of life to fight the war of dharma, heroically."

The failure to understand the necessity of Dharma Yudha made the Buddhist a group of passive sufferers, cowards and escapists. But Sikhism made itself a heroic society of bold, optimistic and realistic heroes.

### **Guru Nanak and Buddhism**

Guru Nanak wanted that Buddhism should give up its atheistic outlook of life and become a fully theistic religion. So he visited the shrines of the Buddhists in India, Kashmir, Ceylon, Burma, Tibet and China and addressed their assemblies. He asked them to adopt the saint-soldiers creed, to practise values of Name and to believe in God firmly, to be a blessing to themselves as well as to the world. He asked them to rise to that greatness of the Buddha's which he had depicted in the Japji.

Guru Nanak, being a perfect Unitarian and lover of man, treated the Buddhist as his own brethren and the sons of the same father and asked his followers to love and serve them dis-interestedly.

The Buddhist, as the history shows, received a very cruel treatment both at the hands of Hindus and the Muslims. But the Sikhs have ever been kind to them because their Guru wished them to be so. It was a great desire of Guru Nanak to make the Buddhists as great spiritualists and lovers of Name and God as the Sikhs were. But the desire of the Guru has not been fulfilled so far.

### **Divine Refuge**

Both the Sikhism and Buddhism attach great importance to the philosophy of taking Divine Refuge. But while Buddhism means, by Divine Refuge, taking refuge with the Buddha and his sangh, Sikhism believes that the Refuge is to be taken with God and his saints.

### **Dharma**

Buddhism has used dharma in the sense of duty or principle of right living. But Sikhism has used it in the sense of nature of God or His celestial temperament. In the Japji, Guru Nanak says "Dharma is the power that sustains the world. It is born of God's grace and it has made balanced harmony as the chain of its discipline".

### **Divine Citizenship**

The "Gurbani" has adopted a very beautiful concept of divine citizenship. It is closely associated with God's home. It is the result of the establishment of God's kingdom spiritual communism or panch raj or SantSabha. It can be established through the practice of Name individually and collectively.

Buddhism being a Godless religion, is devoid of such a spiritual concept of citizenship. On the other hand, Buddhistic philosophy of renunciation of the world or Bikshuism is a great obstacle in the way of its establishment.

### **Classless Society**

Both Lord Buddha and Guru Nanak aimed at the establishment of classless society. But their followers have not succeeded so far in realizing their aim. Plainly speaking, Sikhism, with its fine concept of spiritual communism, unity of dharma, unity of God-head and human dignity, has greater chances for establishment of the classless society than Buddhism which is a religion without Divine Name and comradeship.

### **Patriotism**

Buddhism in India, the land of its birth did not prove to be a truly patriotic movement because it separated itself from general Hindu body with a tinge of superiority. It did not believe in the divine authority of the Hindu scriptures. It could not adopt the relation of oneness with the Hindu heroes like Lord Rama and Lord Krishna. It did not chalk out a programme of national emancipation. It did nothing to save the country from foreign onslaughts because of its misplaced non-violence. And it could not resist Islam. Rather it bowed before it passively, with the result that Islam, increased its numbers as was the case in Afghanistan, North West India, Kashmir and Bengal.

Sikhism, on the other hand, is a full-fledged patriotic religion and is free from the above defects of Buddhism. The Sikh movement has the Aryan spirit in it. It established the relations of national, social and religious unity with the Hindus and made unique sacrifices for the defence of the country as well as for its liberation, regeneration and

uplift. The Sikh Gurus, especially Guru Nanak, Guru Arjan Dev, Guru Hargobind and Guru Gobind Singh, were ideal heroes and martyrs who sacrificed their all for the glory and emancipation of their motherland.

### **Panchsheel**

Lord Buddha's Panchsheel proclaimed:-

1. Do not kill anyone.
2. Do not injure anyone.
3. Do not hate anyone.
4. Do not deceive anyone.
5. Do not speak falsehood.

But Guru Nanak has the following principles of his panchsheel which he enjoined on his followers to practise.

1. Believe in unity of God-head.
2. Respect human dignity and appreciate it honestly.
3. Practise spiritual communism which has three main principles:  
(a) Kirat Karna (earn one's living through honest actions); (b) Nam Japna( or to adopt the values of Name) and Wand Chakna (to share one's earning with others on the basis of spiritualism);  
(c) To adopt the practical attitude of universal love and dis-interested service.
4. To aim at establishment of God's kingdom on earth,individually and collectively.

### **Human Dignity**

The "Gurbani declares that a human being is a son, comrade representative of God, and his personality is His very temple.It says obviously that God is his origin and highest self and ultimately he would become one with Him in spirit and flesh by the attainment of Name character. But no Buddhist scripture has any such great concept of human dignity.

The Buddhism speaks of the woman with contempt but the Sikhism has given the highest respect and dignity to the woman and even called her the mother of divine incarnates and the enlivening spirit of the human faith.

Sikhism pays the highest tribute to the dignity of man. When it says that God himself has taken up the human forms to realize His own greatness and manifestation.

### **Yoga**

Lord Buddha used Yoga in the sense of the art of truthful living. He chalked out a path of eight principles for its cultivation, and they are: right thinking, right speaking, right action, right conduct, right living, right attitude, right outlook and right character.

But Guru Nanak used Yoga in the sense of God realization and God manifestation. Guru's Nanak's depiction of Name Yoga and Sehaj Yoga is unique in the history of the religious world. Even his concept of the Yoga of Gian, Bhakati, Karam, Raj Hath and Surat Shabad are much higher than those given in any other scripture of both Hindus and the Buddha's and it is because of this that Guru Nanak's religion is essentially the religion of Divine Name through and through.

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## The Sikhism and the Jainism

Every true religion aims at victory of life. The word Jain too means one who wins the victory of life. But Jainism as compared to Sikhism is a religion devoid of the Divine Name. According to Guru Nanak he alone wins the victory of life who establishes the Divine Name in his mind. And he alone gets hold of the true name who is endowed with the spiritual enlightenment through God's grace. Verily possessor of the Divine Name has the mastery of the universal vision of equality of all the human beings and owns the reality of wisdom. And he alone is the victor of the world (Guru Arjan – Sukhmani – 22).

Jainism has kept two main ideas of life before itself which are represented by two of its main sects – Digambers and Sitambers. The Digambers do not wear clothes. They generally keep naked. In reality Digambar means that believer in God who has no faith in dualism. He is altogether devoid of all clothes of illusion, ignorance and egoism.

In a song of Rag Asa Guru Nanak defines Digambar thus:-

Digambar is he indeed  
Who practises mercy towards all;  
And brightens his personality with thoughtful wisdom;

Digambar is he indeed;  
Who does not kill any one else;  
But he kills his own ego. (Guru Granth Sahib, Page 356)

Sitambar means 'Wearer of white clothes'. Guru Nanak uses this word in the Asa-di-Var in the sense of God who wears white clothes of Name, of peace, righteousness, truth and justice. He says there that the real conception of Sitambar is found in the Sam Ved. The Guru says in this connection:-

The Sam Ved says that God is Sitambar.  
He manifests Himself in Truth;  
He lives by truth;  
And ultimately he merges all in Truth. (G.G.P. 470)

The Guru hereby suggests indirectly that real believer in God, the Sitambar is he alone who is wholly and solely dedicated to truth and truth alone.

Thus we see that Guru Nanak depicts the two great ideals of the Jainism—truth and ego less non-violence, beautifully through the message of the words Digambar and Sitambar.

Guru Nanak felt much disgusted with the priestly class of his time. He saw that most of the Hindu; the Muslim and Yogi priests were leading the lives of parasites. So he not only warned the people of their wrong ways but also suggested to them the path of honest and hard labour for recognition of godliness. But the Guru was more disgusted with the priests or saints of the Jainism who plucked their hair and lead a life of escapism, laziness and irresponsibility. In var Majh, the Guru has sung a longish song about the Jain Sadhus which is given in Guru Granth Sahib at the page 149. The song runs thus:-

Look at these Jain Sadhus  
They pluck the hair of their heads;  
Drink dirty water;  
And get the leavings of the foods of others through begging to eat.  
They indulge in idle talk;  
Smell bad odours;  
And feel shy at the very sight of water.  
They get their hair torn in the same way;  
As sheep are crippled  
And they stain their hands with ashes.  
They give up the profession of their parents for the life of begging  
And so the members of their families befall their sad lots with dreadful shrieks.

No body offers them icy balls on leafy plates;  
 Or gives them light with their lamps after their death.  
 Thus they are surely deprived of the good wishes of their people.  
 They cannot get shelter at the 68 sacred shrines of nectar  
 That are within them;  
 Nor can the God-enlightened souls accept the offerings of  
 their food,  
 Because of their dirty living.  
 They remain unclean day and night ever;  
 And do not apply the frontal mark of human greatness on their  
 foreheads.  
 They sit in silence with their necks cast downwards;  
 As if they were engaged in the mourning of some relative's  
 death;  
 And so they cannot approach the court of God to find peace of  
 mind.  
 They walk in a line with begging bows  
 And brooms in their hands bound with their waists  
 They are misled because they do not believe in God.  
 Surely their whole lot is full of ignorance and folly.  
 Verily these sadhus have no faith in God  
 Who being the sole protector of their lives sends death to  
 them.  
 And brings them to life again  
 These hair pickers do not practice charity and cleanliness.  
 Hence they get nothing but disgrace in life  
 They hate water which is so useful.  
 It was water out of which germs of life were produced  
 Gods and demons churned it by using the mountain of gold as  
 their churning instrument.  
 The internal 68 shrines too consist of water of life.  
 God has created rivers for the baths of gods and goddesses on  
 the banks of which they hold their fairs.  
 The Muslims offer their prayers to God

The Hindus place their adoring presents before Him during  
 baths in water.  
 Verily God – the Guru is the sea;  
 And His disciples – the saints are the streams;  
 Surely it is by receiving bath of purity from them;  
 That we get the purity of life.  
 Certainly the hair pluckers who do not bathe in the sacred water  
 of God and the saints,  
 Get but the ashes of dishonour poured on the foreheads of their  
 destiny by God.  
 Which sucks the very truth of their life O' Nanak.

In the similar tone Guru Amar Dass speaks of the Jains in the Var  
 Maru which is given in Guru Granth Sahib on the page 1285:-

These are the followers of Jainism in India,  
 Who have been misled by nature itself.  
 They do not set up Name in their expression of life;  
 Nor do they bathe in the sacred waters that are within them.  
 They do not dress their hair properly;  
  
 On the other hand they pluck their hair with their hands.  
 They keep dirty day and night,  
 They do not reconcile themselves to the Divine Name  
 devotionally.  
  
 They possess neither the Divine personality, nor the life of  
 Karam Yoga;  
 Nor do they have honour of life.  
 They surely waste human life.  
 They have placed falsehood in their mind.  
  
 They do not believe in God – the Origin.  
 They eat the remaining of other's food.  
 Surely no one can evolve Divine character;  
  
 Without the evolution of Divine Name in life.  
 Verily God-centred soul is he indeed



Who contemplates on Onkar,  
And becomes fully merged in Him.  
Through the grasp of Truth.

The Jainism is surely a religion of very hard discipline and austerity. But as its path is that of ego and as it has no faith in Name – philosophy, so it cannot get real status of life of Divine spontaneity, which is attained through meditation of God's Simran alone. Guru Arjan Dev speaks of this fact in the Sukhmani 3rd by way of reference:-

A man may travel through the nine continents of the whole world and enjoy a long life.  
He may become a great man of non-attachment.  
And a sincere practiser of austerities.  
He may sacrifice his body in the sacred fire.  
He may give so many horses, elephants and lands in charity,  
He may perform Neoli Karma postures with various devices of Yoga.  
He may adopt the Jains difficult way of self control and penance.  
He may cut his body bit by bit by way of sacrifice.  
Yet he will never get free from the filth of ego through these acts at all  
Verily nothing equals the realization of God's Name.  
Surely we can get the fullest fruition of life.  
Through the practice of the remembrance of the Divine Name  
Which is done in a spirit of complete dedication to the Master  
O Nanak.

Sikhism and Jainism stand poles apart from each other. Sikhism aims at action and Name meditation with its egoless Simran. Jainism has no such aim. Like Bhddhists and Arya Samajists they believe that action bear their fruits themselves. Gurbani believes like Vedant and Gita that God produces fruits of actions. It says emphatically that real

actions are actuated by the will and grace of God. Jainism does not believe in the will of God.

Jainism believes that the world is made of eternal atoms. Sikhism affirms that the world is the manifestation of God's Hukam or Sabad and is the very temple, image and play of God. Jainism does not believe in His unity. It is an atheistic religion while Sikhism believes in unity of God, certainty of Name philosophy and is a theistic philosophy through and through.

Jainism believes in complete non-violence which should be practised for salvation, but the Sikhism believes that both non-violence and violence should be used according to the needs of times, when non-violence fails it is the right of the saint soldier to take up sword for the protection of Dharma. The philosophy of non-violence preached by the Jainism and Buddhism proved a curse for India; but the philosophy of Name-inspired violence of the Sikhism has proved a blessing for India in many ways. The Munis of the Jainism are mere escapists and atheists but the Munis of the Sikhism whose true picture is given in the Gian Khand of the Japji are the associates of gods and the conquerors of evil; possess the five great virtues of enlightened wisdom. Divine Music, humour sportsmanship and joy which are also the characteristics of the other denizens of the realm of wisdom; and are busy in digging up the gems of life from the ocean of spiritualism.

The Jainism being a Godless religion does not possess the clear cut philosophy regarding salvation, water of life or nectar, inner shrines of purity, namsimran, meditation, unity of God, yogas of sehaj, suratsabad, japadevotion, knowledge and action; but the Sikhism has not only given clear depiction of them but has also chalked out the clear cut programme of their realization.

According to the Sikhism the real saints are comrades and representatives of God; adopt the practical life of action devotion, wisdom and yoga and are wedded to the ideology of building God's state in the world but the Jain's saints are escapists, atheists and parasites practically and hence irresponsible people as matter of course. The Gurus were much disappointed in the Jain sadhus because they were

wasting their time, energy and money in idle pursuits which they ought to have utilized in constructive, creative and progressive activities to convert this world into a veritable heaven.

It was really out of humanism, patriotism, fellow-feeling sympathy and sense of neighbourhood that the Sikh Gurus criticized the Jainism because they wanted it to adopt name values and thus get the real victory of life, but it has not benefitted by the Guru's instructive wisdom so far.

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## **Guru Nanak and Islam**

Guru Nanak Dev was an ideal Unitarian. He believed that God was the father and creator of all religions and different religions were but His experiments with truth. So he loved and respected all religions and regarded them as equal members of His commonwealth.

In his teachings he has made synthesis of all the prominent religions of the world. His views about different religions are based on his close and sympathetic study of them, but mainly they are the result of his divine reflection, conscientious honesty and intuitional insight with which he was gifted abundantly. He had a very high conception of Islam which rested mainly on the teachings of the Holy Quran, the Hodisas and Sufi-ism. Here are some of his views about Islam and its main principles:-

### **1. Prophet Mohammed**

Guru Nanak Dev had a great respect and love for Prophet Mohammed. In a verse which is given in the Janam Sakhi of Bhai Bala, Guru Nanak has been believed to have said “ditha Nur Mohdi ditha Nabi Rasul. Nanak Qudrat dekh ke khudi gai sabh bhul.”

I have seen the light of Mohammed – the prophet and messenger of God. Surely he realized the nature of God and merged his ego in him.”

Ego is merged in God only when one realizes God, so this verse of Guru Nanak shows quite clearly that according to him, Prophet Mohammed had merged his ego in God and realized His nature, so he was a great Yogi and an eminent prophet of self-realization and, hence, worthy of all respects.

It was in the same light indeed that Guru Gobind Singh said, in his Vachitar Natak, openly that Prophet Mohammed was a divine messenger and Mahadin—a great man of religion, faith and yoga.

## 2. True Muslim

Guru Nanak believed that a true Muslim was a God-centred and egoless soul and his way was of universal peace and self-surrender. He says about him in a song:-

Musalman kahavan muskil....

It is very difficult to be called a Muslim.

One should style oneself a Muslim when one is really so.

Verily to become a Muslim is to test the sweet creed of the saints above all;

And through their purifying touch shed the self-pride in acts of disinterested charity;

To cultivate unshakable faith in God – the Guide;

To transcend the illusions of death and life;

To follow God's will whole heartedly;

To give up ego and to enshrine God in the mind as the realdoer;

And to be a blessing to all man-kind.

(Guru Granth Sahib P.141)

## 3. Prayer:

Guru Nanak praised the Muslim habits of regular prayer very much but at the same time he was of opinion that the Muslims would realize the real meanings of their prayer only when they cultivated practically the five virtues which were associated with them. He says:-

Panj Nimazan Panj Wakt–

Muslims offer five prayers to God daily.

And five are the names that have been given to them.

The first means Truth;

The second honest livelihood;

The third good wishes for all the people of God;

The fourth mental sincerity or clear conscientiousness;

And the fifth appreciation of God's praise.

But he alone is a true Muslim indeed,

ho practises their meanings with that spirit of belief in on God which is based on right action. Otherwise those who are false, get nothing but false position in life, O Nanak. ( P.141)

## 4. Muslim Values of Life:

Guru Nanak believed that a true Muslim had very great values of life which were based on spiritualism and humanism and they were-

Mihar masit sidaq musala....

O Nanak, he alone becomes a true Muslim,

And finds favour in God's eyes

Who makes love his mosque;

Self control his prayer carpet;

Sincerity and honest livelihood his Quran;

Modesty his conduct of faith;

Courtesy his fast;

Right practical living his teacher;

Truth his spiritual teacher;

Selfless action and profession of faith in God his prayer

Submission to His will the rosary of Simran. (P.140)

In another song, where the Guru uses the words of Muslim ideology bad faili,ghaibana, Kufran, Khasam,Subhan,dar,diwan while describing their humanitarian values.

Bad Faili ghaibana khasamu na Janai.....”

One who does evil deeds in concealment or privacy, cannot be regarded Master.

He who is not aware of his rights himself;

Can rightly be called mad.

Quarrelsome nature is an evil in the world indeed, by which we totally waste ourselves.

We indulge in useless disputes;

If we are devoid of the Name our life is in vain

If we are given to illusion, we are sure to suffer from bad repute;

There are two ways of life,

One is unity and the other dualism.

And that man can succeed in life honestly who recognizes the way of unity alone.  
 An atheist is sure to be burnt in the fire of godlessness.  
 If we are one with Truth;  
 The whole world appears to us beautifully wondrous indeed.  
 We can be acceptable in God's court.  
 Surely if we give up ego. (P.142)

## 5. Character Building:

Guru Nanak has picked up dozens of words from Muslim phraseology and used them for character building but mainly they are eight in number.

They are (1) Hukam or God's will, thought, law, dharma name or sabad (2) Raza or creative joy. (3) Karam or disinterested action (4) Nadar or Divine grace (5) Sift or assimilation of divine beauties (6) Salah or expression of divine virtues through fruitful deeds. (7) Dargah or divine court (8) Nishan or flag of Divine Name.

These words have been especially used in the Japji for self-realization and self-manifestation, for example:-

How can we become sure of Truth and how can the wall of ego be removed that stands between God and us ? O Nanak, it is by following the Hukam of the Master of Creative joy – which is ingrained in our inner light – that we can become sure of Truth as well as transcend ego. (Japji 1). It is only the panchas or socialistic democrats that get honour in the court of God. (Japji –16)

It is through the adoption of selfless action and grace of God that we receive the gift of Name from Him. (Japji 23)

O Nanak, he is the king of kings indeed, whom God blesses with His Sifat and Salaah (japji 24).

Flag of Name is raised in life or God's kingdom is established in life through assimilation of actions that are inspired by God's Nadar (Japji 32).

## 6. Shariat:

Shariat or religious code of Islamic discipline. Guru Nanak used the word Shariat of Islam in the sense of religious discipline which aimed at God-realization. He says regarding it:-

Muslims think over their religious code again and again; but they cannot achieve the essence of life, unless they use it for God-realization.

In Asa-di-Var he says :- Muslims praise their Shariat, read it again and again and think over it. But the real servants of God are those indeed, who adopt religious discipline simply to see God.

## 7. Divine Revelation:

Guru Nanak believed that Revelation was a permanent aspect of God because he was the Supreme Teacher of the world and it was His duty to teach His pupils ever and ever through it. In the Gian khand of the Japji he says quite clearly that God's action of human enlightenment was unlimited and it could not be confined even by numberless Avatars, Saints, Prophets, Buddhas, Master-minds and Men of Revelation.

He regarded all revealed books to be written by His scholarly representatives on earth. So he openly said that the Vedas and the Katebas (the Torait, the Bible and the Quran) were written by divinized men alone.

In the Japji 21 he says about the authors of the Puranas and the Quran i.e Pandits and Qazis that they could not write an article on the time when the world was created because it was impossible for them to know it. In a verse, the Guru advises Muslims 'Haq Halal Quran' and it means that lawful earning of livelihood and quest of Truth will prove to them the very pith of the Quranic teachings.

In the Asa-di-Var he says, by way of mere reference, that there was the impact of the Athraw Ved on the Islamic scriptures, and that it was through the grasp of his impact that the Turkas and Pathans, the brave nations of Islam, adopted the blue colour in their dress– the colour of optimism and placed before themselves the names of Allah and Khuda as Ideals and, thus, gained political power.

## 8. The Qazis and the Mullahs:

In Guru Nanak's time Qazis (justices) and Mullahs had a great control in all spheres of Islam, politically and religiously. Being the interpreters of the Quran and the missionaries of Islam, they were a sort of leaders of Islam and handled the Muslim masses as they liked. In order to make them the real servants of God and keep them on the right path the Guru gave them many instructions. Some of which are these:-

Kindly see that you are a Mullah or a Qazi,  
When you realize the Name of God, otherwise however well-read and Scholar you may be you cannot be safe from the onslaught of death.  
O Brother; you can be a Mullah or Qazi,  
Only when you follow the Will of God quite honestly,  
And resign yourself to him totally with a perfect harmony.  
Otherwise your boasts and claims of religious superiority will not help you spiritually at all.  
A real Qazi or Muslim Judge is that indeed who gives up egoistic attitude, and practises the doership of God, through the Grace of the Master. (P.662)

## 9. Sacrifice of Animals:

The Muslims sacrifice animals especially the cow or baqra to please God. But Guru Nanak advised them to sacrifice the animal of ego and adopt the way of pure wisdom, devotion and action to please God. This view of him has found expression in a song which he sang about a real Shaikh or Muslim Divine:-

Sach ki kati sach sahb sar.....

The Shaikh should take the knife of truth;  
Which is made of genuine realism, is cast in the mould of unique beauty;  
Is whetted on the sharpening stone of the divine light;  
And is kept in the sheath of life's art;

And kill with it the animal of ego in him.  
Surely through this sacrifice of the animal of egoism;  
He will be freed from blood of greed;  
Get the food of true belief in God;  
Be identified with reality;  
And become united with the eternal vision of God. (P.955)

## 10. Satan:-

Guru Nanak believed that Satan was an aspect of Sargun God. It was the spirit of evil which appeared as a contrast to the spirit of virtue in the world of opposites.

Guru Nanak did not believe in the story of Satan which is given in the Bible or the Quran. He said that the spirit of evil had its negative and destructive side undoubtedly but mostly it had positive and constructive side because it was responsible for the growth and progress of virtue as well.

Islam on the other hand, uses this word Satan for a universal individuality which has a special history behind it and it is permanent enemy of God and man and has only destructive nature.

Guru Nanak has used the word "Satan" in a few places of his poetry and has meant by it only the spirit of evil. Here is one example:-

Babar invaded India from Kabul with the marriage party of sin and claimed the Indian bride with a brutal force.  
In Babar's life there is neither real dharma nor the sense of God's presence;  
But there is the predominance of falsehood alone.  
He does not care for the Brahmins or the Qazis.  
His marriage ceremony is being performed by Satan itself.  
(G.G.P 722)

## 11. Halal and Haram:-

Guru Nanak did not accept the definition of "halal" and "haram" which has been given in the Quran. He on the other hand said that earning of right and honest livelihood was halal while taking of illegitimate and unhygienic food and adoption of wrongly and dishonestly earned wealth was haram.

While describing Islamic code of conduct, the Guru said openly that truth and honest living should be regarded as the essence of the teachings of the Quran. Similarly, while mentioning the real meanings of the Muslim prayer, he said quite frankly that the first prayer to the Muslims should mean 'haq' and the second 'halal'. In two songs, which were addressed to both the Hindus and Muslims, the Guru says:-

(1) Haq paraya Nanaka –

To possess the right of another is as unlawful to the Hindus as taking of beef by them;

And it is as illegitimate to the Muslims as taking of the meat of pig by them.

Verily the Gurus and Pirs help those of their disciples spiritually who do not use dishonest earnings.

The dishes of haram cannot become halal by being spiced nicely. Those, who indulge in false talk,

Reap the fruit of falsehood alone, O Nanak. (P.141)

(2) Gian wihoona gawe geet –

A man devoid of true knowledge indulges in songs of show and hypocrisy.

By way of commercialism (mullah);

If a Muslim priest is poor,

He sets up a shop in his own home by way of a trade.

The parasite gets his ears bored, wears ear rings, takes up the garb of a Muslim faqir;

And goes abegging at the cost of his soul;

One who styles oneself a Guru of the Hindus or a Pir of the Muslims;

And yet goes a-begging;

Is not worthy of receiving a salutation at all.

He who earns his living honestly,

And yet, out of his savings;

Gives something in charity to the needy;

Alone recognizes the path of God, O Nanak (P.1245).

## 12. Burial of the dead:-

Once some Muslims asked Guru Nanak that the Hindus and the Sikhs would go to hell because they burnt their dead. (Orthodox Muslims have this belief today even). But the Guru replied to them, through a song of the Asa-di-Var, that so far as burning was concerned, the dead bodies of the Muslims, too, had to experience it through the laws of nature and this burning was a cause, caused by God and was known to Him and Him alone.

The song reads thus – Miti Muslman ki –

The clay of the dead body of the Muslim

Falls into the hands of the potter of the nature;

He makes utensils and bricks out of it;

And puts them into the fire.

So while burning continually,

The poor clay raises cries of sorrow.

She keeps burning and weeping;

And the cinders continue to fall from it.

But, O Nanak, the secret of this process of burning,

Is known to the creator alone, who is the causer of all causes.

(G.G.P. 466)

From the viewpoint of the Sikh history, this song is very important event of the History of Guru Hari Rai, Guru Hari Krishan, Ram Rai and Aurangzeb.

## 13. Qyamat and Maqam:

Muslims believe in a final day of judgment when their dead will become alive and rise from their graves to give the accounts of their life to God. And they call it Qyamat.

Guru Nanak did not believe in such a cessation of the world. He even did not believe in its creation. He says there is God and his manifestation of the Universe is eternal, just as where there is the sun, there is its light. (Jugan jugantar sahib sach soi // parlo utpat awar na koi). "The True Master is present ever in all the circles and ages of time. There is no such thing as creation or cessation of the world at all."

The Guru did not believe in a final day of judgment. He believed that God's Dharma was making judgment of the actions of the souls eternally and giving its decisions constantly. He says in the epilogue of the Japji:-"Omni-present Dharma is studying the virtues and vices of souls constantly. According to its decisions some are nearing God while others are getting away from Him."

The Guru has used the word Maqam of Muslim mysticism in his poetry a few times. This word is connected with Qyamat and like it, it means establishing one's life in God, rising in God and having unshakable faith in Him.

Guru Nanak advises the Muslim to get such a Qyamat or Maqam while living in the world because it was not a virtue of the other world or hereafter; but it was a thing of living reality and could be cultivated in this world.

He says about Maqam in a song:-

We suffer from fear of death constantly.

It is our duty to get Maqam or to set up the house of God in our life,

And occupy it permanently.

Surely to achieve Maqam is to live in the abode of God permanently.

Then how to get Maqam while living in the world ?

The way for that is to cultivate firm faith in God;

To endow ourselves with the provisions of virtuous living.

And to dedicate oneself to the Divine Name wholeheartedly.

(P.64).

#### **14. The Grave:-**

Guru Nanak has used the word grave in the sense of lap of death. In a word the Guru advises the Muslims, "The lap of death is calling you. Do not forget God, so long as you maintain your life with your meals."

The Guru said rising from graves at Qyamat meant to be free from the grave of materialism through evolution of the Name in life and thus, have the spiritual awakening. Surely, the Guru has taken up the symbolic and explained them beautifully.

#### **15. Other Worldliness of Islam:**

Guru Nanak says if Islamic conception of Qyamt, aim of life and achievement of paradise be viewed closely, one comes to the natural conclusion that Islam has other worldly attitude of life, which is a sort of escapism as well. The Guru said to the Muslims that they should remember it for all times that God was to be evolved in this world which was but His Abode and instead of seeking other worldly heavens the actual world was to be transformed into veritable Heaven.

About these views of his the Guru has sung a beautiful song:-

The Muslim praises the greatness of his religion egoistically,

But he cannot get an honourable status of life,

Unless he believes that God alone is the Supreme Teacher.

With the knowledge of spiritual path.

Rare are the men indeed who reach the ultimate destination of God realization.

A Muslim cannot get his other worldly paradise.

With mere faith in Islam.

Unless he leads a practical life of Godly deeds.

He alone realizes God in the thereafter.

Who realizes Him in this world which is His very Home,

About God-realization of this world,

It is really useless and vain to call oneself a Hindu or a Muslim.

#### **16. Paradise:-**

When Guru Nanak says about Muslim janat or paradise, "Karni Bajahu bahisht na pai..A Muslim cannot get paradise without a practical life of godly deeds or Muslim bahisht na paie chhutas karam kamai,"

The Muslim cannot get paradise by mere words and talks.

We can get salvation only when we perform disinterested actions."

Thus he shows clearly that a Muslim bahisht is but to have a practical life of right and selfless actions to get salvation.

Surely it means that when a man gets salvation through performance of godly deeds, one's very life becomes a heaven one does not stand in need of other worldly paradise.

(G.G. P. 951)

Guru Nanak makes this fact clear when he describes his own experience in a verse – Gur ki Sakhi Amrit Bhakhi - “Direct education of God is nectar indeed. I have drank this nectar and become acceptable in God’s eyes. When one becomes a true devotee of God and sees His vision, he does not stand in need of so called paradise and heaven of parloka at all.”

When Guru Nanak was asked to tell his views about the Muslim paradise, he said, “Paradise has been described in the Quran at length symbolically, when one realizes Name and gets all the beauties and nectars of paradise as a matter of course. The milk and honey, water of life, the hoors and ghulmans, the gardens and canals, the angels mentioned in the Quran in connection with paradise are but subtle realities of Divine Name and when one evolves Name in life one benefits by these heavenly blessings as a matter of course.”

Guru Nanak, too, has described his life or living paradise in the Japji’s regions of Dharma, Gian, Saram (divine presence), Karam (Karam Yoga), Sach (Truth) and has assured seekers of Truth that when one realizes Name one becomes the resident of these regions spontaneously.

### **17. Angels:**

Guru Nanak believed unlike Islam that the angels were special powers of God who had no soul, personality or individuality like men, but were working as mere machines in His hands. He has used the word “Izrail” for death. He has used the word “farishta” or “malak” for a man of high living. He says:-

Truth and contentment are the qualities of true believers of God

Patience is the virtue of the angels.

It is the perfect man alone who gets God’s vision.

The atheists never get a place of honour in God’s court. (P.83)

### **18. Bowing to God or Sijda:**

Guru Nanak praised the bowing of Muslims to God in prayer but, at the same time, he said that bowing was of no use when one’s heart was full of impurity. (Sis niavae kia thie je ride ke sudha jan).

He gave this instruction to the Muslims:-

Make your mind an abode of God;

And offer in it the bowing of truth;

Then you will see omnipresent God on all sides and in all factions.

### **19. Jihad or Holy War:-**

Guru Nanak was a great believer in Dharam Yudha or war fought for the sake of justice, humanism, righteousness, truth and patriotism.

He says openly in Onkar:-

A well-wisher of the world should cultivate love of God, the Universal king, in his mind;

Attain perfect self-control;

And then enter the war of Dharma, and fight it desperately.

But he did not agree to the Muslim conception of Jihad or religious crusade because to him it was nothing but war against non-muslims whom they called Kafirs.

### **20. Meat-eating:-**

Guru Nanak did not regard meat-eating a sin, because he believed that there was life in vegetables; water, grains and all eatables; so to maintain one’s life one had to take them. But he did not sanction it openly. He left it to the option of his followers to eat it or not, as it suited them. But he was against the Muslim way of preparing it.

He calls it Kutha or the meat which is prepared with cruelty and slaughter. In the Asa-di-Var he says to the Hindu priest, you eat the meat of a goat which is prepared by Kutha and over which the Mantra of an alien tongue is read, and, yet you regard your kitchen so sacred that you do not allow any one else to enter it.”

### **21. Darood:-**

Guru Nanak took the word Darood of the Muslim theology for offering of good wishes to the living and the dead continually and praised it. In a verse of the Sri Rag he says:



Among the Muslims, the teachers, the prophets, the seekers-after-God, the lovers of Truth, the Qazis, the Mullahs, the Darveshas and the Saints; who continue to offer their good wishes to others, certainly receive the blessings of God more and more. (P.53)

In this verse by naming the great men of Islam, the Guru has made this fact quite clear that only the good wishes offered by great men bear fruit, because they are holy beings and have pure hearts.

## **22. Keeping of Fasts:-**

Guru Nanak was of opinion that occasional fasts were good provided they were kept in accordance with the rules of hygiene and spiritualism. In the Asa-di-Var he says that santokhi or men of divine discipline observe moderation in taking of food. He believed that continued fasts kept by Muslims for one lunar month by circulation were unhygienic and unscientific. Besides over eating was practised during them. He advised the Muslims to have fast on courtesy (seel roza), because that would keep them morally healthy.

## **23. Sunat or Muslim way of faith:**

At Mecca while discussing Muslim ideology with mullahs, Guru Nanak said quite clearly that keeping of Keshas or unshaven hair alone was the real sunat-sachi sunat mire hai—because that helped in the practice of Nam-simran. The Guru told them that Prophet Mohammed, too had long hair like Lord Christ and that is why he was called ‘Gaisue-daraz’. Besides the Guru told the Muslims that practising the presence of God was the real sunat ‘saram sunat’ because it made one’s faith in God permanent.

## **24. Two Divine scribes:-**

According to the Quran there have been placed in the right and left shoulders of every man two divine scribes called ‘Karaman Katben’ and they keep records of virtues and sins of every man. And, according to these records the destinies of men will be decided at the day of Qyamat.

The Guru does not believe in separate individualities. He calls them “Chitar Gupat” and says that they are but conscious and subconscious aspects of universal mind and they are doing their work constantly and records, too, are being decided by Dharma, the King perennially.

In the Japji 27, he says about them, “chitar and Gupat are singing the praises of God through perpetual records of the deeds of souls, which they place before the king of Dharma constantly for consideration and decision.

## **25. Two Women:**

Guru Nanak believed that men and women were equal in the eyes of God in every respect. In the Japji’s Karam Khand he says quite clearly that women are capable of achieving the highest spiritual evolution like the ideal woman..Sita Ji.

To explore the greatness of womanhood, he says that all souls are but God’s women and their sole Husband – Eka purkh Sabhi Nar. He says to attain divine devotion really one should marry God. He describes his own marriage with God in a song of Rag Asa.

He pitied the wretched condition of women and the slavery to which they had been subjected. He wept tears of blood when he saw the Indian women being insulted by the troopers of Babar. Among the Muslim women two specially were benefited by Guru Nanak spiritually much and they were the Nurse Daulatan and Nur Shah or Ismat Begum of Assam. He did not agree to the Islamic conception of women that they were soul-less, mere fields and pieces of property and they were not entitled to life of heaven where, hoors were already living as their substitutes.

He placed the same view of women’s respect before Muslims as he had placed before others:-

How can we afford to call women low who have given births to Divine incarnates,  
Surely the home, society or country become exalted in the True Darbar of God,

Where the women of godly qualities (bhaga rati char) are appreciated and honoured. ( G.GP 473)

## **26. Human Dignity:-**

Guru Nanak believed that man was God's own son, self, wife, brother, comrade, sacred abode and representative. The Guru was of opinion that the human souls had been given egos by God for character development according to His law of separation, but ultimately they had to become one with Him in accordance with His law of Union.

He agreed with the Muslims that man was Khilifa or representative of God on earth. The glimpses of highest conceptions of the perfect man-Avtars, Bhagtas, Yogis, Saints, Panchas, and Gurmukhs which the Guru has given are also found in the teachings of the Muslim saints, mystics, and spiritual poets.

## **27. Nature:-**

Various indeed are songs which Guru Nanak has sung about nature in spirit of true faith and love. Especially in the Japji and Asa-di-Var he says that the Nature was the manifestation of God's name. His abode, dharmsal, shrine, field of work, school of character development, garden and play.

In a verse he says that had the followers of the Puran and Quran realized the real significance of Nature, they would have continually improved and decorated it to transform it into veritable heaven and would have not looked to the attainment of other worldly paradises.

**28. Philosophy of Hukam:** Hukam is a word of Muslim theology. But Guru Nanak has used it in the sense of God's will, command, word, thought, Dharma, Sabad and Name and made 'Raza or creative joy', its special attribute.

Hukam is the very basis of Guru Nanak's philosophy and is the very essence of the teachings of the Japji.

In the second stanza of the Japji, the Guru says that it is Hukam indeed which is creating the physical forms and souls continually; it is Hukam no doubt which gives evolution to life; makes high and low grades of the opposites produces the results of actions in the form of

joy or sorrow; brings about Grace of God and creates transmigration of souls.

In the first stanza of the Japji, he says that our aim of life is to attain God– the Truth– and we can get it if we follow the Hukam of the Master of creative joy which is ingrained in our very nature.

Guru Nanak said especially addressing to the Muslims that Hukam was but one Name of God (eko Nam Hukam hai) and so its realization and manifestation should be the objective of our life. To be quite plain about it, Guru Nanak's philosophy of Name or Hukam is his main philosophy of life and he has dwelt on it at length in his revealed poetry.

## **29. Spiritual Communism:**

Shirking association with God has been regarded as sin in the Quran. Guru Nanak regards it a true religion of Yoga to associate with God, to share His greatness, to have community of life with Him, to become His brother and comrade; to become like Him; to become His wife, son, shrine and abode; and ultimately to merge in Him through and through. And this he calls his philosophy of spiritual communism or 'sanjhiwalta'.

When Guru Arjan Dev became partner of God in Divinity and Oneness of spiritualism then he said spontaneously 'Pita poot mil kini sanjh – (The father and the son have become equal members of Divine Commonwealth).

Guru Nanak says in the Japji 28th quite clearly, "The highest religion of Yoga is to become class-fellow (brother, friend and comrade) of all universe i.e God, man and nature.

## **30. Divine Instruction:**

Guru Nanak has used the word Guru for God in his writings. In a verse he says that God alone was his teacher and that he was receiving direct instructions and revelations from Him every time. When he says that one cannot get salvation without a Guru, he means thereby that God or His name or Sabad should be adopted as the Guru for attainment of living liberation. He advised the Muslims quite clearly:

"Such pir – you should adopt Truth as the Guru."

The Muslim talks of the superiority of his religion but he cannot get his heaven unless he adopts God as his Teacher. Sabad or Name is the True and Wise Teacher and Pir. The people of the world will go mad if they do not adopt the Divine Name as their Spiritual Guide.”

### **31. Caste-ism:**

The Guru said to the Muslims that the Hindus had made four castes of them but they have divided the whole mankind into two castes- the Muslims and non-Muslims or Momins and Kafirs. He told them, as he had told Hindus that caste-ism was a sin against God and Man and was not recognized in His court at all.

He says about caste-ism:-

See God in man and recognize Him,  
And do not ask him of his caste,  
Because caste was not recognized in the court of God,  
When there is shadow of one God over all beings,  
It was vain to boast of castes and their titles of superiority.  
(G.G.P. 349)

### **32. Pilgrimage to sacred places:**

Guru Nanak was of the opinion that real pilgrimage was the pilgrimage to the shrine of Atma. He says in the Asa-di-Var that to realize Truth was to visit Atam Tirth or Shrine of Atma– the Universal Spirit.

He advised the Muslims to regard Karni or practical life of Name – realization as their Kaaba (karni Kaaba). But pilgrimage to outward places of holiness was also of a great merit to him that is why he established Gurdwaras at so many places of all the countries of Hindus, Muslims, Buddhists and Christians he visited for the spread of his gospel of Name-worship and spiritual communism or charity of God-head.

Guru Nanak regarded the annual pilgrimage of the Muslims of all the world to Kaaba (God’s home) at Mecca very important socially, religiously and politically and appreciated it much. He regarded it as the world fair of Muslims and wished to attend it simply to share the joy of his Indian Muslim friends who gave him invitations for that at so many times.

He went to Mecca in the garb of a Muslim Haji or pilgrim along with Bhai Mardana. There was nothing hypocritical about him. There he joined Muslim prayers and did all that the pilgrims did. He did not turn his feet to Kaaba intentionally while sleeping at night. But they were not in correct order. Jiwan, the priest- in-charge, while making a round, corrected it. but while so doing, he received a current of spiritual light from the lotus which was in the Master’s feet. His inward eyes were opened for a while and he actually felt that God’s residence was not limited to Kaaba alone but the whole Universe was God’s abode.

In the morning, he described his night’s vision to the Muslim divines and scholars. Guru Nanak, thus, became the centre of their visits. He stayed there for two months– many things were discussed.

Guru Nanak explained at Mecca his philosophy of Ghar or Divine Abode and said that the whole Nature was Divine house, the human body, mind and soul were God’s House. Every individual was God’s temple, so Muslims should not limit God’s residence to Kaaba alone but see God in all.

The Kaaba did not turn according to the movements of the Guru at all. It is altogether unscientific to say so. The Guru was against such miracles. In Janam Sakhi of Bhai Bala and Varan of Bhai Gurdas, it is written Mecca ‘phir gia’ and it meant that the conception of the people of Mecca about God was changed. The Guru’s identity was also doubted but Bhai Mardana and two other Punjabi pilgrims said that he was a true saint of Allah and was above the narrow bounds of religions. Thus the doubt was removed. Guru Nanak’s pilgrimage to Mecca is one proof of the Guru’s genuine love for Muslims.

### **33. Ego and egoism:**

Guru Nanak has written a great deal about ego. By it he meant the sense of separation from God; the spirit of individualism; the I-ness and my-ness of personality; and the thought that not the soul but the body and mind were man’s real self. The ego was a great human disrespect in the world of opposites appeared in contrast of Hukam and had meanings and usefulness.

The Guru said openly that by traditions the Muslims had acquired a very dangerous egoism. Because they through the teachings of Quran

and instigation of the Qazis and Mullahs came to believe that they were the most superior people of the world; their prophet was the most chosen and greatest prophet of the God; the Quran was the last revelation of God; they alone were entitled to the life of Paradise that the non-muslims were kafirs worthy of being hated, looted and enslaved. He also said that the Muslims did not believe in fatherhood of God, brotherhood of man though they believed in the brotherhood of muslims.

Egoism of Islam pinched the Guru the most and he regarded it curse for humanity. He said openly that Muslim egoism led them to commit so many deeds of oppressions, forcible conversions and slaughter of infields, which are a blot on human history. So led by human good, he advised them again and again to give up ego by which he meant that they should sublimate their ego into divine will; and see Him in all the beings and regard it not to call others Kafirs.

He says it quite clearly—Musalman soi mal dhowe—(the real Muslim is he indeed who frees himself from the filth of egoism).

The Guru has called the Muslim egoists and imperialists as man eaters (manas khane) at so many places. In a song he says:

Je rat lage kapre.....

O Muslim, you say that your body gets polluted  
When your clothes are stained with blood  
But just think as to how can your mouth be pure ?  
When you drink the human blood with it.  
Nanak says to you emphatically  
That you should remember God with a clean heart and pure tongue.  
Otherwise without these two actions  
All other ways of your life you may be a mere show of materialism  
And hence false Indeed. (G.G.P. 140 )

The Guru even calls the Hindu imperialists and egoists of all time as butchers, because they too led a life of oppression and injustice.

In Asa-di-Var he calls the Brahmin of his times as Jagat Qasai – or butcher of the world as his ways were altogether irreligious. The

Guru raised slogan of ‘no Hindu and no Muslim.’ Because they had become egoists and had forgotten the real spirit of their religion which were based on unity of God-head. The Guru was distressed when he uttered these words of Asa-di-Var:-

Look at the mockery of religions,  
That the man-eaters are offering prayer to God after the Muslim fashion,  
And the butchers are putting on the sacred thread of Hinduism.  
(G.G.P.471)

Verily the Guru said to the egoists, imperialists and religious fanatics especially the Muslims, that so long as they suffered from the disease of egoism, they would neither prove good citizens nor achieve salvation which was the aim of their life.

### **(34) Belief in God:**

Guru Nanak praised the Muslims for their firm and unshakable faith in God. He agreed to the conception of most of the 100 names of God which were given in the Quran. He adopted the Muslim names of God such as Allah, Khuda, Dana, Beena, Subhan, Qadir, Karim and Rahim for his usage. But he told the Muslims quite frankly that until they gave up their religious egoism and hatred for kafirs; saw God in all, believed in one-ness of God, man and nature or fatherhood of God, man and nature or fatherhood of God, brotherhood of man and motherhood of nature, their conception of unity of God-head would not be perfect at all.

### **II. Muslim Friends of Guru Nanak:-**

Guru Nanak called Muslims Bhais; dined with them freely; joined their prayers faithfully; visited their mosques and holy places openly; went on pilgrimage to Mecca and Medina; allowed them to come into his gurdwaras and langars (community kitchens) as friends and comrades; showed a great respect for the Holy Prophet and the Quran; placed his conception of Islam before them honestly; and saw one and one God alone in them. So he won their sincere love and they not only called him Pir of Allah and saint of God but also thought that he was an ideal Muslim and so even claimed his dead body for burial.

Many indeed were the Muslims who befriended Guru Nanak very sincerely. Among them, noteworthy were the names of Rai Bullar of Talwandi (Nankana Sahib), Bhai Mardana (his life long companion), Shaikh Ibrahim (a Baba Farid's successor), Saint Behlol of Baghdad (where the Guru stayed for six months), Sajjan of Tulimba, Emperor Babar, Khuda Bakshsh, Qutab Din, Jiwan and Hamza Ghaus.

To win the Muslims' respect and make them the friends of the Sikhs, he not only collected the poetical composition of the saints like Baba Farid, Bhikan and Kabir Shah (who was a Muslim by birth), but even left an instruction that they should be included in the Sikh scriptures.

Guru Arjan Dev carried out this instruction by incorporating them into Guru Granth Sahib – the world's only spiritual book of synthesis.

### **III Guru Nanak's Mission:- .**

This mission of his is quite clear from the divine song he sang at the beginning of the adoption of his divine commission:

#### **Kal kati Raje Qasai....**

In the iron age the kings are butchers.  
They are holding the knife of cruelty, exploitation and injustice  
in their hands.  
Dharma has taken wings and flown away.  
The dark night of ignorance is prevailing everywhere.  
But the moon of truth appears to have risen no where.  
Ego has tried to find out the remedy for human ills;  
But has failed miserably.  
Verily there seems to be no way out of the prevalent darkness.  
Then how to lead India to the fullness of her glorious status of  
Dharma and Truth;  
Is the problem to be solved, O Nanak. (G.G.P. 145 )

Verily the Guru believed that one God was the father of all nations and the founder of all religions. He was of the opinion that there was but one religion in the whole world and that was the establishment of Truth in life (eko dharm dirhe sach koe).

He held the view that those who were involved with love of God, appreciated all mankind (jo rate shoh apne tin bhawe sab koe).

He said quite humbly; "I place my head at the feet of the people and offer myself as a sacrifice to them, because they are to me the very images of God. I am the lowest of the low indeed and I believe firmly that God showers His grace on those alone who raise the fallen and the oppressed to a status of honour."

He saw one God in all; and had faith in the co-existence of nations and individuals. He preached that God should be seen not only in all nations but also in all individuals. He believed in unity of religions and respected all faiths and creeds equally. He wanted to render this world into a veritable heaven.

In short, he wished to establish the kingdom of God on earth under the flag of Name and he spoke of it in his following song beautifully:-

#### **Jati de kia hath sach parakhie.**

Boast of a high caste or nation does not benefit a man at all.  
If we are storing poison in our possessions;  
We are sure to die when we taste it.  
It is truth of one's own life indeed;  
That is tested in God's court;  
We have to establish the kingdom of God on earth eternally.  
He alone is exalted in His Court;  
Who carries out His Hukam.  
The Master has sent me into the world;  
To carry out His Command of setting up His State on earth:  
And I – Nanak, beater of Divine drum  
Declare this fact openly through the light of Sabad or  
Name.(G.G.P 142)

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## **The Sikh Gurus And The Real Spirit of Islam**

Guru Nanak and his nine successors wanted to free India politically, religiously, socially and economically. They wished to set up spiritual communism or democratic socialism in India. They intended to make Indians one people who should believe in unity of God-hood; universal humanism, cosmic love, disinterested service, creative work and fearless heroism practically. They opposed the systems of imperialism, capitalism, social injustice, religious bigotry, communalism, exploitation, atheism, escapism, other worldliness, individualism and fatalism vehemently because they were the enemies of human evolution, enlightenment; and salvation. They desired that the Indians, both the individuals and the society, should live practical lives of Dharma, truth, Divine will and selfless service to make themselves, their country and even the whole world the veritable homes of God.

The Gurus wanted to unite the Hindus, Muslims and the Sikhs to become one people in the real sense on the basis of the Hindu Vedant, Muslim Sufi-ism and the Sikh Gurmat, as they all believed in unity of Godhood, human dignity and cosmic spirit of love, service, righteousness, justice, beauty, purity and bravery. While they asked the Sikhs to be ideal saint soldiers, they asked the Hindus especially to give up casteism, untouchability, idol-worship, money-mindedness, religious commercialism, empty ritualism cowardice and inertia and follow the path of wisdom, devotion, karma yoga and heroism, which was especially preached by Lord Krishna in the Bhagwat Gita. They surely advised the Muslims in a friendly and humble way:

To believe practically in the unity of God-hood, i.e. Fatherhood of God, brotherhood of man and motherhood of nature and practice His omnipresence in all seriousness.

To give up an imperialistic attitude of life, Kafar-phobia, hatred and exploitation of non-Muslims, forcible conversion of others which

was politically motivated; dangerous egoism; social injustice and religious bigotry and adopt values of spiritual democracy to divinize their lives and environments.

As is clear from the following three songs of Guru Nanak and one song of Guru Arjan Dev, the Gurus certainly wanted that the Muslims should broaden their vision of life, adopt name-values of Divine-culture, take up the creed of universal humanism and

spiritual socialism and democracy to make themselves and their religion a heavenly blessing for the whole mankind.

### **The songs are:-**

#### **(1)**

He alone is a Muslim,  
Who makes love his mosque  
Principles of honest livelihood  
Observance of Divine presence  
His Sunat (circumcision)  
And courtesy his fast  
Verily, God safeguards the  
Honour of a Muslim who  
Regards the actual Name-  
Living his Kaaba (House of God)  
Truth his spiritual guide;  
The way of learning yoga his  
Profession of religion - and  
Offering of prayers;  
And resignation to the Divine Will his rosary of meditation.  
(Guru Nanak - Rag Majh, Adi Granth - page 140)

#### **(2)**

The Muslims offer five prayers to God;  
And five are the names that they have given to Him.  
In reality, the first prayer means truth;  
The second right livelihood;  
The third good wishes for all mankind;

The fourth purity of mind;  
And the fifth praise and manifestation of God;  
Surely, the true Muslim is he indeed;  
Who offers these prayers meaningfully;  
By professing the formula of actual Name-living,  
Otherwise, according to Nanak those who are false to God  
Get nothing but false status in life.

(Guru Nanak - Rag Majh Page.141)

(3)

it is difficult to style himself a Muslim  
One should call himself a Muslim only when he is really so.  
True Muslim is he indeed  
Who first of all tastes the religion of the saints sweet.  
And through their purifying touch-spends away his  
Wealth of pride in charitable acts;  
Who regards God his spiritual guide;  
Believes in His Dharma practically;  
And rises above the illusion of life and death;  
Who gives up his ego: Regards God as all-Doer;  
Follows His joyous will wholeheartedly;  
And becomes a blessing to all the creatures of the world.

(Guru Nanak - Rag Majh. Page 141)

(4)

O' Muslim ,O Servant of GOD  
Know practically that god is above intellect;  
Give up false affairs of worldliness;  
And acquaint yourself in the world as a humble man;  
As a fakir; and a way-farer ;  
Thus you will become certainly a darvesh (a god enlightened soul);  
And be acceptable in the court of the lord.  
  
Make truth your prayer; and Faith your prayer- carpet;  
Sublimate ambitions of your life into divine virtues  
To get rid of your materialistic desires,

Make your body the divine mosque ; and mind the mullah (the priest);  
And through their inspiration become pure  
By working in accordance with the writ of the divine pen.

Let divine discipline be your code of religion (shariat);  
Let quest of divinity and renunciation of ego, be your austerity (Reyayat);  
Let conquest of your wavering mind be your wisdom (mar fat);  
And let the attainment of the eternal life of name  
Be your vision of reality (Haqiqat).  
Understand that to evolve God in mind through practice of  
The name alone is the essence of the Quran and the kateb  
Keep your senses pure from commission of evil;  
And control your five strong passions through exercise of  
Truth, patience, and disinterested service  
Thus you will certainly be acceptable to God.  
Let love be your Mecca;  
Sweet humility be your fast;  
And for the attainment of paradise.

Let the saints be your spiritual guide;  
To practise the word of God with proper balance and  
vision of life .  
Let the fragrance and light of God be your houries  
Let the universal tolerance be your divine workshop ;  
And let the pure appreciations of God be your devotion.

Verily he alone is a Qazi who practices truth;  
He alone is a quiz pilgrim (haji)  
Who prepares his heart to make it God's residence ;  
He alone is the mullah who is free from the sway of the  
Devil (sprit of evil or ego)  
And he alone is the darvesh who adopts the praise of God as  
His religion

Regard all times and occasions as suitable and sacred for the  
Whole hearted remembrance of God;  
Practise the contemplation of beloved creator by setting him  
Up in mind ; exercise your rosary of divine;  
Meditation with the fullest concentration of your powers of  
Action and wisdom;  
And adopt the way of courtesy and self-discipline to become  
A free-man.

Look upon all materialistic show and demonstration as the  
Bonds of your soul;  
And understand that all kings, angels and religious teachers  
Are prone to death;  
And that it is the darbar of God which is eternal ;  
And that alone should be aimed at for the realization of his  
vision.

Let your first prayer be praise of God ;  
The second be patience;  
The third be humility;

The fourth be good wishes for all creatures of God;  
And the fifth be the concentration of all the powers of your  
personality on God; who is the ultimate destiny of all the  
human beings.

Verily these prayers of Name - Values;  
Can alone give you a priceless life of the fourth stage  
of spontaneity.

Let it be your daily routine of work to see God in all;  
Let renunciation of evil be to you the holding of the Name pot  
of ambrosia in your hands  
Let realization of the Unity of God-head be your call to prayer  
And let declaration of His existence be your trumpet of Divinity  
Thus you will become a real son of God.

Take legitimate food of Truth and wash away the egoistic dust  
of your life;  
With the ambrosial water of the river of Universal love;

Thus you will become a spiritual saint and a man of paradise;  
And the angel of death will not have the courage to ascribe  
to you the blame of life's defeat.  
Make your life a temple of creative actions;  
Have faith in the celestial greatness of your women;

Enjoy the colours and recreations of life which are based on  
Truth realization. Purify yourself by listening to the story  
of His life in His Presence;  
Keep your image of life safe and sound;  
And put on the turban of humanistic honour on your head.  
A real Muslim is he indeed who is tender-hearted;  
Who purifies his heart of egoistic pollution,  
Who does not allow the attachment of materialism  
approach him,  
And who adopts those ideals of freshness and cheerfulness  
which are associated with fine silk, green flowers and pure ghee.

He alone is a real Muslim who is a champion and saint-soldier  
of Heroic God; who is a recipient of His Love and Grace.

Surely those alone are great Muslims (Sheikhs): Muslim saints  
(Peers), Muslim pilgrims (Hajis) who are blessed with the  
vision of His realism.

God is the Master of the Nature  
He-the-all Doer is generous.  
The compassionate Lord surely possesses unlimited praise  
and love.  
The true man (a true Muslim) who realizes His Truth, Hukam  
and reality gets living salvation and crosses the ocean of life  
successfully.

*(Guru Arjan Dev - Rag Maru Page 1083)*

The above longish song of the Guru gives the very essence of real  
spirit of Islam. It is surely unique in its treatment and depiction and it  
plainly tells of the spiritual heights to which the Sikh Gurus wanted to  
raise Islam and its followers.



As it is clear from various songs of the Gurbani about Islam, the Gurus found Muslims, especially their political, religious and social leaders, as dangerously imperialists, egoistic, bigoted and cruel people who were mentally and spiritually unbalanced, and were suffering from very fatal diseases like Kafir-Phobia, social injustice, exploitation and hatred of non-Muslims. The Gurus disliked their regular system of forcible conversion of the Hindus to their religion which was politically motivated. Guru Nanak spoke of the kings of Pathan dynasty as sensualists, bigoted and cruel egoists and of Babar as a horrible divine curse in his songs of Babarwani. And Guru Gobind Singh spoke of Aurangzeb as a great hypocritical, bigoted cruel monarch in his Zafarnama.

The Gurus surely wanted to befriend Muslims and Indianize them in every possible way:-

1. They laid their Gurdwaras, community kitchens, playgrounds, armies and other fields of creative and national activities open to them.
2. They put the highest conception of the ideals of Islam before them.
3. They respected Prophet Mohamed and the Quran and asked the Sikhs to do the same in all sincerity.
4. They respected the Muslim saints and the Sufis and appreciated their cult of Divine love and service.
5. They gave very high meaning to some words of Muslim ideology such as:-
  - (a) Hukam - Name in practice or the cumulative spirit of God's will, Dharma, law and thoughts.
  - (b) Raza - creative joy of God.
  - (c) Dargah - kingdom of God.
  - (d) Sifat-Salah - God realization and God manifestation.
  - (e) Karm - Yoga of action;
  - (f) Nadar- Divine Grace.
  - (g) Qabar or Gore - Lap of death or egolessness or materialistic confinement.

- (h) Shaitan \_ Spirit of evil or Hankaar.
- (i) Mitti - Parkirti of three modes of matter, (j) Mahal-Palace of God.

6. Guru Arjan Dev included the poetic composition of Kabir, Farid, Bhibran, Mardana and other Muslim saints in Guru Granth Sahib, the world's first divine book of synthesis, simply to bring the Sikhs and Muslims nearer to each other.
7. Guru Arjan Dev made Mian Mir, the famous Muslim saint of his time to lay the foundation stone of Sri Darbar Sahib, Amritsar, to honour him.

Guru Nanak visited the Kaaba at Mecca and there explained the philosophy of God's Home. He stayed in mosques during his journey of the Muslim countries to make the Muslims feel that he was one of them.

The Guru surely won many sincere, national-minded and Sufi Muslims as their friends who helped them in building the Sikh movement very much. Akbar appreciated and helped the Sikh movement. But Jahangir killed Guru Arjan Dev and Aurangzeb killed Guru Teg Bahadur and heaped unfold sufferings on Guru Gobind Singh simply because they thought that the Sikh movement with its ideals of unity of Godhood, spiritual communion, national salvation, Name and universal love and humanism was harmful to the Mughal imperialism as well as Islam.

The Gurus have certainly written much about the real spirit of Islam, which was in reality the religion of complete submission to the Will of God. In a Shalok of the War Gauri 5th Page 319, Guru Arjan Dev says indirectly that the very path of Prophet

Mohamad's Teachings were to make one's very life a paradise. So he says to the Muslim imperialists:

"You are wandering in the world of materialism without a fixed aim. You are affected by the tormenting pains of livelihood. Mind that unless you set up the teachings of Prophet Mohamad in your mind practically, you cannot escape entering the Hell."

In the adjoining stanza of the above shalok, the Guru tells the Muslims that in order to entitle themselves to real paradise they should follow the real path of Dharma-

You men of strength (real Muslims) serve that God devotionally who keeps stock of 'Name' in His treasure.

To make your self beautiful and cheerful in this world as well as in the Hereafter; And to become His permanent comrades;

Establish the citizenship of Truth and Dharma in your individuality and society;

And make it rest on the unshakeable pillars of Name-Values;

Take shelter with God in all seriousness and depend on Him and Him alone; and mind that those alone become the heroic occupants of the kingdom of God

(Paradise: Divine Darbar); who worship His lotus feet in all sincerity.

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## **Raj Yoga of Guru Nanak**

Guru Nanak was a unique Nam Yogi. He based his yogas of Raj, Surt Sabad and Sehaj on his Nam-yoga alone. He even said that these yogas were in reality the three great aspects of Nam-yoga.

The Guru defined Yoga as the art of establishing conscious union with God through evolution of wisdom, devotion and creative action in mind in a disinterested and heroic way. But the Guru also said that the mind got developed fully through grasp of divine qualities only when body also became a temple of God actually and the soul, too, enshrined name in itself.

Guru Nanak's path of Name-evolution in life is three fold:

- (1) Sunan of the Name: It is the way of yoga of devotion or bhagti. It means contemplation of God's name with the fullest concentration, art and faith. It signifies also the practice of Name with the spirit of devotion, purity and dedication.
- (2) Manan of the Name: It is the way of Raj Yogi mainly based on yoga of gian or wisdom. It implies to set up Name in mind and practice it constantly with the colour and bloom of self-enlightenment.
- (3) Ga-in of the Name: It is the way of karm yoga. It means musical expression of Name in creative, constructive and progressive deeds in the spirit of disinterestedness.

Raj Yogi, being a God-centred personality practises all these three aspects of Name-Path with the special emphasis on evolution of Sabad-character in mind and spirit.

Surely Raj Yogi has two aspects of his spiritual life. On the one way he fights evil, overcomes it and sublimates it into virtue and on the other way, he is a true Dharma-incarnate and possesses the qualities of wind (dynamic wisdom), water (creative action), and fire (optimistic

heroism) and hence he works to raise the world in Name-inspired wisdom, devotion and creative activity more and more continually.

Guru Nanak is firmly of opinion in his Sidh Gosti that to realize brahm-gian (Divine knowledge), gurmukhta (God-centredness), Raj-yoga or the creed of the saint-soldier is the same thing. He also stresses the point well that to establish God in mind or to set up mind in Him means the same thing. He also verifies the truth again and again that Raj yoga cannot be realized without evolution of Name in mind through sincere and heroic practice of wisdom, devotion and creative action.

## I

### **Guru Nanak's Creed of Raj Yoga**

Guru Nanak defined Raj yoga as the creed of truth, name, heroism, devotion, wisdom, purity, beauty, citizenship, self-discipline and humanism. He has dealt with this yoga at length in his divinely inspired poetry yet he has given its very essence in his four great poetical compositions of the Japji, Asa-di-Var, Onkar and the Sidh Gosti.

He says in Japji (i) "The real status of the Raj yogi who establishes Name in his mind, cannot be described fully. He develops divine consciousness in his mind and intellect. He evolves intuition in all the homes of his personality. He rises above punitive blows of nature. He does not walk on the path of death. He overcomes all obstacles of life. He wins glory and fame of life with honour. He follows universal path of spiritualism without drifting into the small routes of materialism. He establishes living connection of unity and harmony with dharma. He makes his life a veritable temple of salvation. He makes God the mainstay of his life and links all the powers of his mind with Him consciously. He as a gursikh (God's disciple) liberates himself. And also becomes a liberator of the people. He rises above all sorts of begging. Verily immaculate Name is nectar, provided one were to establish it in mind, in an enlightened way" (stanzas 8, 9, 10, 11).

(ii) The Guru says with reference to the Yoga of Guru Gorakh Nath cult, "Verily a practical yogi, rises above ritualism and symbolism; evolves virtues of self-control, divine presence, honour, name-

contemplation, time sense, complete purity and self-reliance in his life; regards universal-brotherhood as the greatest religion of yoga; and conquers the egoistic world through conquest of mind. Surely he takes the food of wisdom which is inspired and guarded by compassion; listens to the universal Nad (spiritual music), which rings in the depths of all hearts; regards God as All-Master, to whose law all the creation is bound; discards all miracles by looking on them as anti-God tastes; and adjusts himself artistically to God's characteristics of union and separation, in the drama of life.

"Certainly he looks upon God as the One Absolute Cosmic Mother; Who has given birth to the off-spring of universal art.

"Really he believes that there is the seat of Omni-present God in all the countries of the Universe; that inexhaustible treasure of Nam has been placed permanently by God in them; that God as All-Creator is creating the world continually and looking at its evolution out of self-enjoyment and self-fulfillment; and the work of the True One is true.

"So the yogi submits to Him and Him alone; who is All-origin, All-purity, All-time and All-immortality, and wears the garb of One Absolute Name through ages and ages." (Stanzas 28, 29, 30, 31).

(iii) Five spiritual realms of the Japji, are not any other worldly manifestations of God. They are certainly the expressions of Name-consciousness" and are surely a living Reality. It is only the true seer, devotee and yogi who realizes them; and resides in them as liberated souls.

The Raj yogis of the realm of Divine Presence are full of the creative beauty of the Name; are comrades of the great and exalted Name-yogis; and cast their powers of consciousness, intelligence, mind, intellect and intuition into the Divine Mould.

### **In Onkar, The Guru says:**

"The philanthropic Raj yogi cultivates love for God, the universal King; conquers his mind; enters the war of life; and fights pitched battles against the enemies of dharma.

"He remains imbued with devotional love of God, day and night, and realizes the mystery of the three homes of personality, and four

ages of time in an enlightened way. One who knows God becomes like Him, and makes his personality immaculate, and fruitful. He gets permanent blossom of Name, enshrines all-pervading God in mind, and cultivates uniformity of life's outlook. He evolves one sabad in his life through love of Truth, and merges himself in God permanently."

**The Sidh Gosti states:**

"Just as lotus remains pure in water, or a water-fowl keeps its wings dry in the stream, similarly a true Raj yogi, lives in the world unattached with his consciousness fixed on sabad; and expresses Name in noble deeds, to swim across the ocean of life successfully. A real Raj yogi, lives in loneliness with God alone; establishes One Absolute God in mind; practices desirelessness; in desireousness, the vision of one unapproachable and immaculate God universally himself, and, shows it to others. Nanak says humbly that the yogi, therefore, gains the appreciation and submission of the whole world."

To understand the Guru's creed of Raj yoga it is necessary to understand the following ten points well:

- (1) Name: Name according to the Guru is the self, supreme, essence, personality and creative force of God. The Guru has also called it the Nectar, Truth, Beauty, Optimism of mind, Substance of spiritualism. Absolute oneness, source of all graces and glories of life; jot or light and creative and constructive vitality and universal spirit of joyous ambrosia. The Guru has again and again said with force that all sorts of yogas are mainly the result of Name-realization and they flourish on its values alone.
- (2) In his revealed poetry the Guru has used the word sabad for dharma, divine wisdom, spiritual enlightenment and edifying spirit of divinity, but he has mainly used it, for the colour and bloom of Name.
- (3) The Raj yogi develops the three modes of matter, tamogun, rajogun and satogun, obtains control over them and uses them for God's service, but he mainly puts up his residence in the sehaj, which is the fourth stage of spiritual spontaneity.

- (4) The women, too, have the right to become Raj yogins. The Sitas of the Realm of Karmyog of the Japji, are possessed of Raj yoga and their beauties of body, mind and soul cannot be described.
- (5) The gods and goddesses of the world too are yogis and yogins of a high order. They gain their exalted positions through the practice of Name values and now they are busy in performing deeds of human enlightenment. It is by reaching the Realm of Wisdom, that their true nature is understood and utilized for life's spiritual advancement.
- (6) Lotus Flower: The life of Raj yogi is Lotus-like in nature. Lotus lives in the water pure; remains ever above its surface; fixes its gaze on the sun, its origin and after getting the blossom of life, it spreads itself over the surface of the water to beautify it more and more. Similarly, the Raj yogi, lives in the world, quite unattached; keeps above its impurities; concentrates his sight on God Who is his origin and after getting the colour and bloom of spiritualism, he performs the deeds of karm yoga disinterestedly to render it beautiful and joyous more and more.
- (7) The water fowl adjusts itself to its circumstances whether it is in water, on earth or in the air; keeps pure and is resigned to God's will. The Raj yogi, too adapts himself to all sorts of circumstances with full resignation to God's will.
- (8) To live in loneliness with God is to believe in the oneness of His universal life, and love, serve, appreciate and praise it with full practicality of life.
- (9) To be desireless is desirousness is to be selfless in outlook of one's life and to sublimate one's ego into the Divine Will through practice of Name.
- (10) The true Raj yogi not only achieves God realization himself, but he also makes others realize Him with a sense of collective responsibility and thus gains the true praise of the world.

## II

### **Guru Nanak's Raj Yoga as compared with three Other Raj Yogas of India.**

#### **Raj yoga of Patanjali**

Raj Yoga has been described in connection with Hath Yoga (the yoga of perfect health) in the Vedas, Upnishads, Puranas and other Hindu scriptures but it has been especially interpreted in the YogShastra of Maharishi Patanjali. The Rishi takes Raj yoga mainly in the sense of control of thought-power, through meditation on God. According to Guru Nanak his principles of yama, niyama, asana, pranayama, pratyahara, dharna, dhyan and samadhi, can be respectively interpreted as control of senses, mind, bodily postures, breath, thought currents; and withdrawal of the mind from sense objects, concentration of contemplation and merging of the self in Him. Guru Nanak has given the very pith of the Raj Yoga of Patanjali in a song of Ada-di-Var.

“It is the self-disciplined devotees of God alone, who can serve and adore Him rightly; they meditate on the Lord alone who is All-Truth; they do not step on the path of evil at all; they practise dharma through performance of noble deeds; they break off shackles of materialism altogether; they observe temperance in matters of food and drink; they dedicate themselves more and more to God, the great Giver every day; they rise in divine optimism perpetually; and they realize Supreme Master, through evolution of His greatness in life.”

(Adi Granth Page 466)

#### **The Raj Yoga of Lord Krishna**

Lord Krishna has been praised as a typical Raj Yogi by Guru Nanak. Lord Krishna says in the Gita that yoga or art of living, which is attained through practice of God's wisdom, devotion and action, through the adoption of the creed of the saint-soldier, is Raj Yoga indeed. The Guru has given the very essence of Shri Krishna's Raj Yoga in a song of Asa-di-Var.

“To attain Raj yoga is to regard time and its parts as sacred as Lord Krishna and his saints; to wear ornaments of dynamic wisdom

(wind), creative activity (water) and optimistic heroism (fire) like them; to make one's Moon (mind) and the Sun (soul) as the very incarnate of God; to use all the wealth and riches of the world on socialistic basis for universal good, and to believe that those who are devoid of wisdom, are not only deceived by materialism, and waste their life, but also fall an easy prey to the Angel of Death.” (Page 465).

#### **Raj Yoga of Guru Gorakh Nath Cult**

Guru Gorakh Nath followed the Raj Yoga of Patanjali but he based it on Hath Yoga which is mainly a yoga of physical culture. Guru Nanak has written much about the Raj Yoga of Guru Gorakh Nath in the Japji, Sidh Gosti and various other songs. The Guru in his songs has not only given the name-substitutes for the various symbols of the Nath yogis but also has shown his disgust with their ways of escapism, fatalism, individualism, egoism, miraculous performances and a life of retirement and irresponsibility which they had associated with their yoga. The following song shows real yoga which the Guru wishes to impress on them effectively:

“The yoga does not consist in wearing patched garments; or holding staffs in hands; nor does it lie in besmearing ashes on the body; or wearing the ear-rings, or in getting the hair shorn, or in blowing of the horn. Yoga cannot be realized through mere philosophical abstractions. He alone is the real yogi who cultivates oneness of universal outlook, and regards all men as equal, irrespective of caste and creed. The yoga does not lie in abiding in grave yards or crematoriums; or in being immersed in constant trances, nor does it consist in wandering through various countries, or in having frequent baths in sacred waters. Certainly it is through dedication to true Guru-God alone, that we can remove our mental conflict; attain, perfect control over the wavering mind; let the spring of Name flow in mind; fix the consciousness on the inner song of spontaneity of sehaj; and that we can get the fullest satisfaction of God-realization in our own personality. Indeed, to practice ambrosial yoga is to evolve egolessness in life; to get fearless status of sehaj; and to sound the spiritual horn or the celestial Nad, as a matter of course. Verily to develop the art of yoga, is to live in the world of matter, and be dedicated to Immaculate God.” (Page 730).

Guru Nanak has based his Raj Yoga mainly on simran and sewa. Simran means a life of unity, harmony, egolessness, co-operation and comradeship with God. And sewa means to serve, please, love, admire, appreciate and love Him disinterestedly and fearlessly through performing the deeds of spiritual communism. Both simran and sewa must depend on practice of japa or meditation of Name. The Guru has explained his japa philosophy mainly in the Japji. According to this philosophy the aspirant should understand that japa means repeating a name or many names of God with concentration. It means to remember Him or contemplate on His names with faith, devotion and ceaseless continuation. Japa must be associated with faith in omnipresence and grace of God. It must be inspired continually by purity of words, thoughts and deeds; patience, perseverance, inner enlightenment, truth, self-discipline, austerity, earnestness, optimism, heroism, selfless service, prayer and creative action. Especially the stanzas 4th, 32nd and 38th of the Japji throw much light on the aim, art and practise of japa or name contemplation. So far it is possible, the japa must be practised with all the powers of the personality especially the soul, mind, consciousness, breath and tongue under the guidance of a name-inspired saint or gurbani.

### **Raj Yoga and Conquest of Mind**

The Guru believed quite firmly that Raj Yoga could not flourish in the life of an aspirant without the conquest of mind. According to the Guru, the mind consists of intellect, emotion and will-power and it has three aspects of suchet (conscious), achet (sub-conscious) and unman (super conscious) forms and that it has two sides, animal and spiritual. The Guru plainly says that the mind is a king, a ruler who possesses unlimited powers and its victor surely is a conqueror of the whole world.

The Guru says that ego, ignorance, material attraction and passions of lust, anger, greed, attachment and conceit have been placed in the mind by God Himself; because otherwise He could not stage the drama of His life efficiently. But they must be refined and sublimated into their positive virtues of Name-enlightenment.

According to the Guru the mind becomes conscious of its unlimited powers and even can work miracles when its animal part is converted into the spiritual reality through assimilation of the Name. It is divinization of the mind indeed which establishes its residence in the fourth stage of sehaj as a matter of course. Verily the mind in its spiritually-evolved stage of the Realm of Divine Presence, becomes a veritable Abode of Raj Yoga and wins for itself the beauties and graces of earth and heaven.

It is the men of self-knowledge, self-discipline and self-reverance, who can conquer mind through practice of simran and sewa by filling it with wisdom, devotion and creative action, and it is they alone who can be called real Raj yogis.

Raj yogi is the real victor of life, because he establishes Name in his mind and thus makes it a spiritual heaven. Verily it is through conquest of mind that a Raj Yogi becomes a real comrade of God and gets fully identified with Him in flesh and spirit.

The Guru's song about the training of the mind in Raj Yoga is wonderful indeed:

“O seeker after yoga, through practice of Name-contemplation first, control the tank of the Sun (the power of Rajogun) and discipline the tank of the Moon (the power of Tamogun) which are found in your own personality; then establish a living connection of harmony and oneness with God, by adopting the practical art of divine union, through evolution of egolessness in life; O foolish mind why have you forgotten God because of illusion, and thus failed to realize the supreme source of joy, who is all-love; O seeker, burn away your ignorance, by grasping God, who is all youth; and kill your ego by upholding the Lord, who is all immortality; and give up illusion to drink nectar of life. Verily the seeker who imbues his mind, with devotional love of God through and through in all humility, and thus calms the wavering mind into spiritualism; tastes the ambrosia of life as a matter of course. Nanak says that just as the fish swims against the current of water with courage and confidence, similarly the devotee should withdraw his mind from the world of materialism, by opposing evil with faith and heroism, and

fix it permanently on God, thus neither will his soul flee from his life through death, nor will his body break through exhaustions.” (Page 991)

### III

#### **Guru Nanak and his Nine Successors as Ideal Raj Yogis**

Guru Nanak was certainly a Dharamavtar like the king Bal of Sat Yug, Lord Rama of Treta and Lord Krishna of Duapur. The Guru was possessed of powerful Raj Yoga indeed and he enjoyed it creatively and abundantly. He established a new order of Raj Yoga in accordance with God's will which has permanent values of Truth and Name.

The yogic ideals of the Guru are quite in harmony and agreement with those of the Vedas and the other Indian scriptures.

He was certainly an ideal Raj Yogi. He was a householder and had two sons. He started the Sikh movement especially for the all-round emancipation and enlightenment of India and to spread his message of Unity of God-head, Truth and Name, spiritual communism, practical humanism, universal love and disinterested service in the whole world, to establish the Kingdom of God in it.

He travelled for 30 years in India, Kashmir, Nepal, Burma, Tibet, China, Arabia, Turkistan, Egypt, Persia and Afghanistan to spread his mission. He started gurdwaras and community kitchens wherever he went. He built Kartarpur, and lived there during the last 18 years of his life as the world teacher and the farmer. He wrote a unique ambrosial poetry and built a God-centred personality of a great prophet, Nam-yogi, poet, patriot, educationist, spiritual communist, Unitarian, humanist, national hero with international sympathies and universal outlook and the world teacher. He has sung many wonderful songs about his Raj Yoga. Here is an inspiring one:

“I have made my mind a temple of God, I have put on the garb of a free natured and heroic faqir. I am perpetually bathing in the sacred waters of my inner atma. One absolute sabad of God pervades my life-energy through and through. I have achieved living salvation permanently. My mind is surely linked with compassionate God, I am

quite free from pangs of materialism, I have no worries of worldliness at all, God alone looks after my welfare as protector, Who is above intellect, understanding expression and limitation; and is the original source of all the personalities of the world, I have dedicated all my educational training, intelligence and intellect to Him entirely. Shrine of my body and all its blessings belong to Him and Him alone, I know but Him alone; who is surely without a second. I sing His praises ever and ever through practicality of my life. My soul with all its powers has taken shelter with Him alone, He alone is anxious about my betterment. Nanak has only this prayer to offer: ‘All is good for me O Master, which suits your Will.’ (Page 795)

Guru Angad Dev was a perfect saint, a great spiritual poet, and world teacher. He spread the mission of Guru Nanak with a great missionary zeal. He possessed wonderful qualities of youthfulness, honesty of purpose, creative joy and service.

Guru Amar Das was a great Nam Yogi, Poet and reformer. He called himself a humble servant of God and His people.

Guru Ram Das was a great poet, Karam Yogi and saint. He possessed marvellous qualities of sweet humility, tolerance, youthful spirit and creative skill. He built Amritsar and made it the centre of the Sikh movement.

Guru Arjan Dev was a wonderful poet, philosopher, Nam Yogi, Brahm giani, organizer, statesman, man of creative action, a nation builder, and a unique scholar, seer and saint. He built some towns and also tanks of water. He inspired the youths to build up the personalities of the saint soldiers. He compiled Guru Granth Sahib the first universal book of synthesis of religions. His own spiritual compositions cover nearly half of the sacred volume. He died as the crown of martyrs at the hands of the Mughal Imperialism, which could not tolerate his universal views of humanism and spiritualism.

Guru Har Gobind was a matchless saint-soldier. He spread the Sikh movement in Malwa (Punjab), Kashmir and U. P., with a vigorous spirit. The Mughal Imperialism of Shahjahan attacked him, but he defeated it in four big battles and thus enhanced the glory of the Sikh

movement. He possessed unique optimism, cheerfulness of spirit; personal magnetism and peerless heroism.

Guru Har i Rai was full of spiritual emotionalism and youth. He spread his cult of peace with charm and force. He created great enlightenment and vitality in the Sikh movement of Malwa (Punjab).

Guru Hari Krishan was a born yogi. He was called Beloved Child and the World Teacher by his people. He gave health to many a sick person by his personal touch. He radiated celestial smiles ever and ever and was extremely gay in spirit. He refused to become a tool in the hands of Aurangzeb, so he was poisoned. He died as a martyr with heavenly luster on his face.

Guru Tegh Bahadur was a perfect saint, poet, prophet and patriot. He died as a martyr for saving the honour and spiritualism of India and her Dharma.

Guru Gobind Singh was the very embodiment of Guru Nanak's teachings of Raj Yogi. He was a great prophet, poet, patriot, scholar, statesman, philosopher, saint soldier, national hero, organizer, humanist, Nam Yogi, military genius and martyr. He fought fourteen heroic battles of Dharma against Mughal Imperialism and its stooges, the Rajput Hill rajas, in defence of the honour and freedom of India. He prepared a unique literature of divine devotion and chivalry. He converted the Sikh movement into Khalsa Panth in accordance with God's Will and blessings of Guru Nanak and invested it with the perpetual work of protecting the honour, dharma and freedom of India and of establishing the State of God on earth. Surely Guru Gobind Singh made the Khalsa as Raj Yogi saviours of India, a salvation army of national freedom and an immortal guardian spirit of her Dharma. In this respect Guru Gobind Singh, the 10th Nanak, was the greatest benefactor of India. It is difficult to find a perfect Raj Yogi like Guru Gobind Singh in the whole human history.

The Sikh movement of the ideal Raj Yogi Guru Nanak has produced countless saint soldiers, martyrs and Raj Yogis. It has proved itself to be the glory of India. It has surely added celestial luster to the fair name of India through its marvellous deeds of bravery, sacrifice and service.

## IV

### Guru Nanak's Ideal of Raj Yoga

- (a) The Guru says with force and confidence that it is the duty of those who desire to evolve Raj Yoga in life, "To believe in God fully and have self-reliance; to develop sabad-character in life; to practise wisdom, devotion; and action of God continually; to follow His Will and to attune themselves to His Grace.
- (b) According to the Guru, Raj yoga is a balanced combination of yogas of wisdom, devotion and karm (creative action), and belief in the unity of God-head (fatherhood of God, brotherhood of man and motherhood of nature) is its chief principle.
- (c) Gian Yoga is to establish union with God through wisdom; to evolve divine consciousness and spiritual awakening in life; to see His vision through eyes of observation, intellect and spirit clearly; and to assimilate sabad-enlightenment in life fully. According to the Japji, a gian yogi possesses five great qualities of illuminating knowledge, spiritual music, humour, sportsmanship and joy in abundance.
- (d) Bhagti Yoga is to establish union with God through devotion. To practise divine devotion is to love, worship, serve, remember, appreciate, read, praise to live and express God; and to contemplate on His name with full faith; to take shelter with Him; to depend on Him and Him alone; and to make His sabad the very mainstay of one's life. According to the Japji the true devotee has the qualities of "sada-vigas" (the eternal blossoming of the spirit), art, wisdom and right thinking (gun, gian, vichar), is full of the juice of life (rasala); is imbued with the colour and bloom of His Name through and through, is a Unitarian and a saint-soldier, who establishes true God in his mind and performs acts of joy.
- (e) Karam Yoga is to establish union with God through performance of disinterested deeds of wisdom, devotion, heroism, citizenship and humanism. According to the Japji, Karm yogi is a democratic socialist or panch, a spiritual communist, a fearless and heroic



saint-soldier, a true servant of God, and a wise man of action, love and optimism who inspired by His grace, practises worship of the All-creator Lord selflessly and establishes His State in His life.

The Guru has given the very gist of his ideal of Raj Yoga in the epilogue of the Japji which is based on a man's actions.

That some are nearing God while others are getting away from Him. Verily those who get hold of His name,  
And perform the difficult task of Raj Yoga,  
Attain salvation;  
And become exalted in His Court;  
And many indeed are those, O Nanak,  
Who are liberated in their association.

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## **Guru Nanak And Yoga Cult of Guru Gorakh Nath**

*Apart from being a religious leader and a man of God, Guru Nanak was a Param Yogi. His views on yoga are vividly described in the Japji and Sidh Gosti. To many yogis especially of the Gorakh Nath cult he showed a new way of communion with God, of sublimating opinions and worldly vices. In this article, Professor Harnam Dass of Ambala Cantt analyses the Various aspects of yoga, its adherents and Guru Nanak's enunciation of this vital Path to God.—Editor*

Guru Nanak was an ideal Param Yogi. He had a very high and practical experience of yoga in general indeed. He has based all his Yoga of Gian, Devotion, Action, Hath Raj, Surat, Sabad and especially Sehaj on Name alone. He meant by Yoga perfect union with God. He has even used the word Simran and Sanjiwalta in the sense of Yoga. But while talking of Yoga in many cases he spoke of it in relation to yoga of Guru Gorakh Nath which was prevalent in his days with great force.

Guru Gorakh Nath mainly depended on the eight-fold Yoga of Maha Rishi Patanjali namely Yam, Nam, Asan, Pranayam, Pratahar, Dharna, Dhiyan and Samadhi. What they originally meant was mainly control of senses, mind, body, breath, food, meditation, contemplation of God and lastly the fullest concentration of sense organs.

But Guru Nanak has explained these conceptions in his own unique way. The Yogis of the Cult thought Sunna Avastha as the best status for practice of Yoga and while merging themselves in trance of Sunna they failed to realize that God had immaculate Name and the body of Universe as well which too were to be worshipped. In the Asa-di-Var the Guru says:

“The Yogis of Guru Gorakh Nath Cult, mediate on the various names of God who is above understanding and intellect in the Sunna Avastha. But they realize not that God has subtle shape and that His name is immaculate and his body is the whole Universe.”

Guru Gorakh Nath derived his Yoga from meditation of Shivjee. But Guru Nanak says about Shivjee in the Japji that he was but an aspect of Maya lived in Gian Khand, possessed the virtues of wind, water and fire, but was not God himself.

In the Japji, Guru Nanak speaks of Yoga especially in relation to the Yoga of Guru Gorakh Nath thus.

- (i) It is through dedication to the Divine name that individuals attain the status of Sidhas, Peers, Suras and Naths (Japji 8). It is to be noted that there are four kinds of Yogis in the Gorakh Nath Cult. Sidhas, according to the cult, are perfect Yogis, Peers are the Mahan Yogis; Surs are the God Yogis and the Naths are the Raj Yogis.
- (ii) There are countless Yogis in the vast-expanse of the universe who keep their minds in state of non attachment.
- (iii) Shivjees and the Sidhas continually speak of God (Japji 26).
- (iv) In the court of God there are Yogis who sing His praises in their meditative trance. (Japji 27)
- (v) The countless Sidhas live in the region of Divine wisdom along with the numberless Budhas and Naths and wear various garbs of Divine goddesses. (Japji 35)

Guru Nanak has given special suggestions to reform the Yogis of the cult in the stanzas 28, 29, 30 & 31 of the Japji directly. Though he indirectly also described what the practical Yoga meant in reality. The stanzas are:-

(O' Yogis of GorakhNath cult) Make contentment and Divine presence your earrings.

Honour of life your Wallet,  
Meditation of God your ashes to be besmeared on the body,  
Sense of time your patched garment;

Development of virgin like purity your art of life.  
Self-reliance your staff.

Universal brotherhood your highest religion of Yoga  
Conquest of the mind your conquest of the world.

And submit to God and God alone who is Universal origin, all purity, and undying.

Who wears the garb of the Name through ages and ages.  
(Japji 28)

O Yogi, take the food of Divine wisdom

Which is inspired by the storekeeper of Gods grace.

Listen to the spiritual music or Nad which rings in every heart;  
Believe God only to be your Nath to whose law is strung the whole universe.

Regard miracles as the tastes having anti-God effects.

Regard that as the fortune of your life which falls to your lot according to the writ of God's law of union and separation.

And submit to Him and Him alone,

Who is of cosmic origin, all purity, eternal and undying.

And wears garb of one Name through ages and ages, (Japji 29)

O Yogi, just understand that there is one universal Mother - the Nature,

who has given birth to off-springs of Universal art, She has three great

disciples - One is Brahma who creates the~changing world.

Second, Vishnu is the store keeper of the world's food.

And the third Shivjee sets up the court of law for judgment.

God makes them work according to His desire and command.

The great wonderful thing is this that He sees them but Himself is beyond the scope of their vision.

Therefore submit to Him and Him alone.

Who is all-origin, all purity, all eternity and all-immorality.

And wears the garb one nature through ages and ages. (Japji 30)

O Yogi, just believe that God's seat of spiritual posture is in every region of the Universe.

And also there is the perfect treasure of His Name Which He has made fully irrevocable.

God brings the creation into existence eternally and sees them out of enjoyment.

Verily Nanak says that God is true and His work of the creation is also true.

Therefore submit to Him and Him alone. (Japji 31)

Guru Nanak has expressed his views on Yoga in connection with Yoga of Guru Gorakh Nath in many songs. His song of Yog na Kintha Yog na Dunde 'given in the Suhi Rag is very famous. There Guru Nanak says that real Yoga was not to be obtained through the symbols of the Yogi or their adoption of shaven heads, their blowing of conches, their trances or their going on to pilgrimages or living in crematoriums. But it was obtained through attainment of the state of natural spontaneity, unity of God-head fearlessness, evolution of the Divine music and that the real Yogi was he who believed in unity of vision, regarded all men as equal and that the art of Yoga was to live in the world of Maya but to be dedicated to immaculate God fully. (G.G.P. 730)

But the most standard work of Guru Nanak regarding yoga is Sidh Gosti. It is in the form of questions and answers. Guru Nanak gives answers to questions put by two Yogis of Guru Gorakh Nath cult very briefly but meaningfully with some commentary here and there.

When the Churpt Yogi asks the Guru how to cross the ocean of the world successfully, the Guru gives him the answer by expressing his views on Surat Shabad Yoga.

Just as the lotus flower keeps itself unattached in the water.

And just as the water fowl keeps its feathers dry in the water.

So should we live in the world with our consciousness fixed on the Sabad

And practise the Divine name

And thus we shall surely cross ocean of the world. (G.G. P. 938)

The Surat Shabad Yogi is indeed he who lives in the Divine loneliness who establishes but one God in his mind. Who practices desirelessness in desireousness and who not only sees God who is above human intellect and expression himself but also shows Him to others.

In the Sidh Gosti the Guru has given his ideas about Nam Yoga briefly thus we can win the fame of life through development of behaviour of spiritual spontaneity in life but that can be cultivated through association with the saints.

Our way to Guru's religion or Gurmat should be to have unshakable faith in God and to conduct our life according to it.

We can take up residence in our original home (Nij-Ghar) by giving up ego through contemplation of the Divine Name.

Sabad is eternal Dharma, Divine Wisdom, celestial enlightenment, source of Divine light and the Divine name is its colour, blossom and bloom. So to realize Sabad through Simran is to get the actual vision of God.

It is through the realization of spiritual spontaneity that we can get the vision of God who is the Immaculate Essence of the world. The true yogi is indeed he who realizes God's Hukam, cultivates art of soul-evolution, gives up ego through Name Simran, adopts Sabad character and establishes Him in mind.

We can get the greatest status of life when we become fully attuned to the True Master fully. It is through development of living martyrdom in life that we can have wisdom and knowledge of God and it is by harmonizing ourselves with all the souls consciously that we can have the vision of God.

He alone can become a man of realization and enlightenment who gives up ego and thus becomes a practical recipient of God's Grace.

The Gurmukh or God dedicated man attains real purity, wisdom, salvation, establishes Truth and Name in his mind, gets direct revelation of God, attains Sabad character, opens his inner eyes, converses with God, evolves the Ved and the Nad in his life thoughtfully, evolves his ego into divine will and attunes himself to unity of God, harmoniously, recognizes Parviti and Nirviti and takes up residence in his original home. So Gurmukh alone is the perfect Yogi.

To be imbued with the colour of name thoroughly is to attain the very essence of Yoga.

It is through being imbued with the hues of the Name, one gives up ego, becomes identified with Truth, learns the true art of Yoga, makes his life a shrine of salvation, gets enlightenment of three regions of

body, mind and soul, gets eternal peace of mind, receives direct Revelation of God, performs noble and creative action, gets hold of art wisdom and reflective powers and wins the victory of life. One who dies through Sabad attains eternal life. They are the most fortunate people in life who set up truth in their mind and depend on Name and Name alone.

It is Gurmukh who attains gem of the Name, cultivates unshakable love for God, performs truthful action spontaneously, becomes fully satisfied with.

God, grasps virtues of Name, charity and purity, cultivates spontaneous and meditative concentration, gets honour in the court of God, casts off all illusions and becomes fully united with God in all respects. So Gurmukh is the real Yogi indeed.

Really the Gurmukh grasps the very essence of the shastras, simrities and the Vedas. He finds the mystery of God who lives in all hearts. He rises above enmities, selfish opposition and calculations. He is ever imbued with the colours of Name. He realizes the master as a matter of course.

God is the supreme Guru and the Gurmukh is His very incarnate. It is impossible to get salvation, to rise above illusion, to conquer Maya, to transcend illusion and so one should adopt God as one's Guru and have the fullest faith in Him. It is through adoption of God as the Guru, one rises above transmigration, gets honour in the court of God, develops discerning judgement of life, evolves spontaneous concentration of mind and gets deliverance from all obstacles and chains.

The Gurmukh gets hold of the immaculate Name, gives up ego through exercise of Sabad, sings praises of God, becomes one with Him and gets the honour of life through the realization of the Name and gets enlightenment of all the three worlds through Sabad.

Sabad is the real Guru and to become its disciple one should fix one's consciousness on the harmony of its music. Verily one who realizes the value of one Sabad, he extinguishes the fire of passion and materialism through dedication to the Guru.

He alone gets hold of the fourth stage of Sunna, who rises above opposites of virtues and vices through grasp of the Divine Name. Verily he is one with God who knows the mystery of Sunna. We can get the

eternal happiness of life if we attain the fourth stage of Divine spontaneity through dedication to the Guru. He alone gets rid of ignorance who reflects over Sabad through dedication to the Guru. One gets reality of life through continued quest after it through dedication to the Guru.

To establish God's Hukam in mind is to get hold of universal wisdom and art and to attain honour of life in God's court. He alone can get freedom from ego, who establishes Sabad in mind and rises above three modes of matter. He alone gets nectar and permanent satisfaction of life who imbues himself with colours of Sabad. Yoga cannot be attained without evolution of Divine Name in life.

Japa must be practised through dedication to the Guru, association with saints, following of the Divine will, feeling the actual presence of God and by adoption of the virtues of purity, patience, love, action and Divine grace to get its fruition. It is the Gurmukh who conquers his mind through Simran of the Name.

Rare is the man who is a Gurmukh. It is Gurmukh who reflexes over Sabad, who gets direct revelation of God, who conquers his mind, who sets up his residence in the Original Home, who is a real Yogi and realizes the true art of Yoga and who identifies himself with one universal God. Without dedication to the True Guru one cannot get Salvation, realization of the Name nor can one rise above sorrow, ego and death without it.

It is the Gurmukh or the God dedicated soul who kills ego and conquers the mind, who establishes truth in his mind, who makes conquest of the world, who realizes Sabad and who connects the people with God.

He alone realizes art of Yoga who receives the gift of Name from the Guru. No one can get salvation of life without realization of the Name. So let us pray to God through dedication to the Guru for the gift of His name to realize His vision.

The world is God's play. He alone uses it for self-expression, evolution and enjoyment. It is the Gurmukh, the Nam Yogi alone, who gets enlightenment of the play and enjoys it practically."

As is clear from ideas and suggestions given especially in the Japji and the Sidh Gosti regarding the Yoga Cult of Guru Gorakh Nath, Guru Nanak wanted that:

1. The Yogis should give up their so-called symbols and instead practice the real values of name.
  2. They should submit to God and God alone;
  3. They should give up their Gurudom and adopt God alone as the true Guru and Nath.
  4. They should give up their craze for so-called miracles.
  5. They should give up their mode of living in forests, caves and crematoriums with a sense of irresponsibility and retirement and come out in the world, lead domestic life and live a practical life of Karm Yoga and responsibility.
  6. They should give up their egoism, individualism, other worldliness, communalism and attune themselves to the love of God and become the real comrades of all men.
  7. That they should rise above Maya and become true believers in unity of God-head.
  8. They should Practice Nam Yoga, Sehaj Yoga and Surat-Sabad Yoga in the real sense and in the spirit of true saint soldiers and sportsmen and become Gurmukh and God-dedicated men.
  9. To become His true comrades they should realize that God is actually present in the world, with his inexhaustible treasure of Name, is doing the useful work of the evolution of His life.
  10. And they should realize that the greatest religion of Yoga was comradeship of God, man and nature and conquest of mind.
- To sum up the Guru says in a verse of Siri Rag.

If a man becomes a great peer of the Guru Gorakh Nath Cult, establishes a great fame as a Sidha, and secures a large following and receives much homage from the people, but in case he does not establish honour of life in his destiny to become approvable in the eyes of God. Then all the salutation is false which he receives from the world.

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## **Arya Samaj And Sikhism**

*In his book, entitled Satyarth Prakash, Swami Dayanand the founder of Arya Samaj movement, attacked all religions except Hinduism. Because, in his eyes, other paths to God, shown by various saints and sages, stood in the way of Hindu hegemony. He also made a virtual attack on the tenets of Sikhism and disparaging remarks against the Ten Gurus. In this illuminating article, Professor Harnam Dass enumerates the various points of criticism by the Swami against the Sikh faith and then offers a convincing rebuttal of all of them- Editor*

When Swami Dayanand, the founder of Arya Samaj, came to Punjab, it was the Sikhs indeed who welcomed him first and arranged for his lectures, but when they found that he was against Sikhism and was expressing his views against it openly, most of them left him. But still none of them behaved disrespectfully towards the Swami though it is a fact that many orthodox Hindus behaved towards him quite discourteously.

Swami Dayanand, in his zeal for proving that the four Vedas alone contained all the eternal values of Dharma and that Vedic religion alone was the true religion and criticized all other religions very vehemently and adversely. His remarks about Sikhism given in the Satyarth Prakash, too, are very pinching indeed. Led by these remarks, Arya Samajists also disliked every thing that was associated with the Sikhs and the Sikhism.

Swami Dayanand was really an ideal Karam yogi, brilliant reformer, a unique scholar of the Vedas, a wonderful patriot, a true saviour of India and humanity, a well-wisher of all mankind, a great world teacher and a sincere lover of truth. And his Arya Samaj too, has done wonderful work in the field of constructive action, love of true patriotism, religious awakening, parchar of Vedic Dharma, spreading

the real education of the Vedas, struggle for India's freedom, production of useful literature and social problems. But their unpleasant criticism of other religions has surely been a great obstacle in the way of their real progress.

### Satyarth Prakash

Criticism of Sikhism in this book runs on these lines:

Objective of Guru Nanak was good, but he had no education at all. He knew only a village dialect. He knew nothing about the Vedas and the Shastras and had no knowledge of Sanskrit at all. Had he known it he would not have written the Word Nirbhai as Nirbhau. To gain reputation he posed as a Sanskrit scholar. He had surely a desire for gaining worldly fame, otherwise he would have spoken the language he knew and would have spoken plainly that he did not know Sanskrit.

As he was proud of his knowledge, he certainly deserved hypocrisy for its show. He has both praised and slandered the Vedas. If he had not done so he would not have been able to answer any questions when asked and, thus would have lost his reputation, so as a precaution he spoke well of the Vedas before his disciples now and then, otherwise he would have been looked down upon as an atheist. For example he spoke this:-

“Ved parh parh Brahma mare,  
charon Ved kahani,  
Sant ki mehna Ved na jane,  
Nanak Brahmgiyani ap Parmeshar”

Did those alone die who read the Vedas ? Did Nanak think himself to be immortal and did he not die ? Vedas are the treasure houses of all the Sciences. The one who calls them as stories his teachings are mere stories. When the saints means fools then how can they realize the greatness of Vedas. If Nanak had respected the Vedas really, he would not have started a new religion, nor would he have become a Guru himself. He did not read Sanskrit, then how could he make others his disciples in the real sense ?

It is a fact that when Nanak was in the Punjab, it was wholly devoid of Sanskrit education and was groaning under the sway of the

Muslim Government. At that time, he certainly saved some people from becoming Muslims. During Nanak's time, his followers did not increase in number. But as is the way of the fools that they make their teachers perfect yogis (Sidhas) after their death and make them as equal with God, so did the Nanak's followers do.

Nanak was not a rich man at all. But his followers have written in the Janam Sakhi that he was a great Sidh and possessed godly powers; that he met Brahma, talked with him; that all respected him and that he got immense wealth of gold and silver ornaments and gems in his marriage. This is surely a great gossip. But Nanak is not at fault for this. It is his followers who are at fault for this.

After Nanak, his son started Udasi sect and his successor, Ram Dass started the Nirmala sect. Many gaddidans have put their compositions in the Granth. After Guru Gobind Singh no addition was made to the Granth. He even composed another Granth by taking small tracts from here and there. Their other people, too, composed much bhasha after Nanak. Some composed even false compositions like those of the Puranas. They became Brahmgiyanis – Parmeshwars and gave up Karam Yoga.

Guru Nanak's successors created a great corruption. It would have been better if they had followed the little devotion of God which Nanak wrote. Now Udasis, Nirmalas; Akalis and Suthra Shahis claim superiority for themselves.

Gobind Singh was a brave man among them. The Muslims had troubled his ancestors much. He wanted to take a revenge upon them. He had no weapons of war while the Muslim Government was at its height. He performed a great yaga or sacrifice and proclaimed that the goddess had given him a sword and told him that if he would fight with the Muslims, victory will be his. So many men followed him.

He gave his followers five Kakas like those of the Karam Margis and they are Long Hair, Kach, Kara, Comb and the Knife, so that they may help them in fighting. These Kakas were made by Gobind Singh by his wisdom. But they are useless now. They have now wrongly been made symbols of Dharma though the ways of the warfare have been changed altogether.

The Sikhs do not indulge in idol-worship. But they worship their Granth more than idols. Is it not a idol worship? To bow one's head before a lifeless book and adore it is, surely, idol-worship. Just as the idol worshippers have set up their shops by installing images in their temples, so the Sikhs have installed their Granth in the Gurdwara and made of them shops of commercialism. Just as the idol worshippers show their idols to others and place their offerings before them, so do the believers of Nanak do. Nevertheless, they do not show the same respect to their Granth as the idol worshippers show to their images.

It can be strongly said that what else can they do when they know nothing about the Vedas and have never listened to them. Verily when the unbiased, learned men of other religions listen to the Vedas, they accept the Vedic religion as a matter of course. The Sikhs would do better if they give up their lust and arrogance; join the Vedic Dharma and try for its advancement. (Taken from a Hindi edition of Satyarth Prakash and translated into English by the writer).

### **Rebuttal**

The above criticism was written with a bias. It has surely created a great misunderstanding. It has injured many a heart. It has certainly done a great injustice and unfairness to the Sikhs. It has, undoubtedly, disassociated many Hindus from the Guru who would otherwise have been thankful to the Masters.

### **Let us see where do the facts lie:**

(1) Real education means to develop Name-character and divine personality and Guru Nanak surely evolved them. He was admittedly a great seer, philosopher, artist, creative thinker and a karam yogi of the highest order. He was certainly a great world teacher, devotee of God, tourist, scholar and educationist. He was, perhaps, the greatest Nam-Yogi saint and the spiritual poet of the world. He was the inventor of the beautiful Gurmukhi script. He was the father of the Punjabi literature. His unique revealed poetry in Punjabi, which has a grammar of its own, is really a master piece of perfection and embodies the eternal truths in a celestial way.

Guru Nanak mixed with learned people and overcame them in debates. He made many highly educated people his disciples like Dharam Dass and Kamal of Kashmir, Chatur Das of Benaras and Bahilol of Baghdad. What to speak of his other unique compositions his Japji alone is a wonderful Divine Song and is Bhagwat Gita of Sikhism. Though many great scholars have written commentaries on it in various languages, still they have not reached its celestial heights and depths. The most beautiful definition of a God-centred soul which he has described in the Sidh gosti, applies to him literally. He had awakened the eternal Veda in himself and was perpetually inspired by it.

Even the great scholar, poet and philosopher, Bhai Gurdas spoke of him as the seer of Divine knowledge and ideal Gurmukh who appeared in the iron age as its spiritual saviour. The Guru has used the word "Guru" for God innumerable. He says at so many place clearly that God alone was his teacher. He was constantly giving him the nectar of shabad or Divine wisdom and enlightenment.

It does not suit Satyarth Prakash to speak of Guru Nanak as a man of no education at all. This injustice must be undone as early as possible.

(2) The words Nirbhai and Nirbhau are both correct, according to the grammar of Gurbani and the Punjabi language. And these both have been used by Guru Nanak in his divine poetry. Indeed he has used the word Nirbhau in the sense of God who is all heroism and Nirbhai in the sense of God who is perfectly fearless. But how unfair it is to call a highly educated man, scholar and seer a man of no education at all on the basis of a single word.

(3) Guru Nanak who was a comparative student of all religions and brought about synthesis of them in wonderful way, studied Vedas and other Shastras as well and there are valid proofs in favour of this fact. He based his belief of unity of Godhead on the Vedant which is but the very essence of the Vedas. He wrote the poetry like the Sutarkars of the Upanishads and it is a clear proof of the fact that he had great command over them, otherwise his style would have not been like theirs. He has made so many references to them in support of his truths and said openly that they contain nothing but Truth. How could he do that if he had not learnt them ?

He had surely grasped all the truths of the Hindu scriptures and has clarified some of their symbols wonderfully. He made Dharam Dass of Kashmir and Chatur Dass of Banaras, who were the unique scholars of the Vedas, his disciples. He would not have conquered them if he had no knowledge of the Vedas. He has used the philosophical and religious terms of the Vedas and Shastras quite appropriately. How could he make the correct use of them if he knew not the Vedas ?

He has explained the chariot philosophy of Kath Upnishad in a song of Asa-di-war wonderfully. He has explained the two bird theory of Rig Veda in a song of Onkar superbly. He has in a song of Asa-di-war explained the theory of the establishment of sun in the moon and there he says that Lord Krishna is the soul. His maids are the senses. Wind, water and fire are their ornaments and the moons (minds) and the suns (souls) are their instruments whom they have to convert into divine incarnates.

This he did while commenting on the Avtar Philosophy of the Gita. But how could he do that if he knew not the scriptures. He has explained the names of all the big gods and goddesses given in the Vedas as Brahma, Shivji, Vishnu, Inder, Water, Wind, Fire, Lakshmi, Saraswati and Parbati as special agencies of God and His nature. But how could he do that if he realized not the real spirit of the Vedas ?

He even explained that 33 crores of the gods, in which the Hindu Shastras believe, are in reality the faculties found in the nature and the human body and they require development for the complete decoration of the world. He has proved that the Name-philosophy is fully explained in the Vedas. How could he do that without studying them ?

He has written so many verses to give the significance of all the Hindu Shastras in relation to the eternal revelation of God. He even was a great admirer of the Purans whom Swamiji has called books of falsehood and gossips.

In a song of Asa-di-Var, Guru Nanak has explained four things;

- (i) That the Vedas are advocates of Truth and those who read and understand them make the ideology of life really beautiful.
- (ii) The philosophy of Ram Nam is found in the Vedas.

(iii) The philosophy of Sitamber or God of white colours, which the Jains believe, has roots in the Vedas.

(iv) That the Vedas exerted their influence on the Muslim scriptures and taught them the art of optimism and war. And that the ? words “Allah” and “Khuda” are of the Vedic origin.

He even has explained the colour of Xarin philosophy of the Vedas so superbly that no one else has been able to do all that. But could he write the Vedic truths so wonderfully if he knew not the Vedas and Shastras ? Surely, Guru Nanak has a great command over the knowledge of all the Hindu scriptures and to say that he knew nothing of the Vedas and the Shastras was altogether a white lie.

(4) Guru Nanak never made any show that he was a scholar of Sanskrit, and there was no need for it, because his means of propagation was the Punjabi or Sant-bhasha which was the language of the masses. But it is a fact that he knew Sanskrit very well. As it is said in the Janam Sakhi of Bhai Bala that he learned Sanskrit from two great scholars of the Vedas who lived in his own village and even surprised them with his intuitive knowledge of them.

Then he associated with many scholars of Sanskrit during his 20 years' tour of India. Being a Bedi or lover of the Vedas by birth, he had a great desire to know them well; so, through self study, he improved his knowledge of Sanskrit not only through his very bright intellect but also through his insight and unique intuition with which he was abundantly gifted from his very birth.

More than 60% of his compositions are those of Sanskrit indeed. He has even given Punjabi form to many of the Sanskrit words wonderfully. He encouraged and guided his son, Sri Chand, who became a unique scholar of Sanskrit at the primary and secondary stages himself. To say that he did not know Sanskrit is against reality.

(5) Though the Nirmala Scholars believe that Guru Nanak did compose much in Sanskrit, but so far none of his Sanskrit composition has come before view.

Sanskriti, whom Swamiji has mistaken for Sanskrit was, in reality, a language which was used in writing in Guru Nanak's times. It was but a mixture of Sanskrit, Punjabi, Pali and Sant Bhasha. Guru Nanak composed only four shalokas and Guru Arjan Dev as many as 60 in it and they form a very beautiful part of the Holy Granth.



(6) Guru Nanak had no desire for worldly name and fame at all. He was the very embodiment of Divine humility whom he calls the essence of all virtues and beauties. He calls himself the lowest of the low and places his head at the feet of the people who were to him, the very images of God. He had evolved the Name-character and established perfect harmony with God through egoless simran of His Name. What more reputation could be got than this ?

He says in a verse quite openly, “Divine Revelation of God is nectar. I have drunk that nectar and become acceptable in His kingdom. I am an eternal beloved of God’s vision. My very life is a veritable Heaven. What do I care for so called other worldly Paradises?

He was surely the greatest saint of the world. Undying reputation came to him as a matter of course. Even in his life time, he was acknowledged as the Sat Guru or true world teacher not only by the Sikhs but by the Hindus, Muslims, Buddhists and Christians as well.

The recent research has shown that even Martin Luther the founder of Protestantism and man of great fame, was a disciple of Guru Nanak and he gained from the Guru personally in Italy.

(7) Guru Nanak was as above every kind of hypocrisy as the heaven is above earth. He was a true messenger of God, and the very incarnate of truth and Name (Sat-nam). He felt God’s presence everywhere and was attuned to His will fully. So he could not be hypocritical at all. He was perhaps the greatest prophet of God who exposed the hypocrisy of so called religious priests so vehemently.

(8) Guru Nanak was perhaps, the greatest Nam Yogi or Sidh in the world. He was the very personification of that perfect Yogi which has been described in his two standard books of Yoga, the Japji and the Sidhgosti. He says in the Japji (8) that it is through dedication to the Name indeed that one becomes a Sidh, Pir, Sur and Nath (All these four words mean a perfect yogi, according to Guru Gorakh Nath); and that it is through dedication to the Name alone that the art of Yoga and the mysteries of personality can be realized.

One great reason for the world conquest of Guru Nanak was this, indeed, that he had conquered his mind and realized Ridhi, Sidhi and Nawnidhis – occult and supernatural powers which are but the very

characteristic of the Divine Name through perfect Simran Prabh ke simran ridh sidh nau nidh (Sukhmani).

Guru Nanak became a Sidh of God. How could his disciples make him a Sidh?

(9) Guru Nanak was surely an ideal Sat Guru – In his song, “Haun dhadhi vekar kare laiya” “he says emphatically that God gave him His Sabad and made him a world teacher. He has said at so many places that God alone was his Guru and was instructing him directly and constantly. He had sent him in the world as a Guru Avtar.

In the Sidhgosti he says quite clearly:- “Shbad Guru Surat Dhuni Chelle” (Sabad is my Guru and I am its disciple because I have fixed all my consciousness on the harmony of its Nad and Ved).

In a song he says, with the beat of spiritual drum; “All the light of my life is the light of God. I am Sohamn (I am He) and there is no doubt it. In one Supreme and unlimited God alone is my Guru.”

In the Japji (11) he says that one, who evolves name in his mind, becomes that Gur-Sikh who can make his associates cross the ocean of life successfully. Guru Nanak had evolved name in his life fully; so, according to this philosophy of Japji he was both disciple of God and the Guru of his people.

So bowing before Granth Sahib which being the Guru is full of spiritual literature possesses the highest conception of art and beauty and in which God has been called as all-beauty and all-art, is not an idol worship of the Sabad Guru. The man who cannot see the presence of Sabad in the Guru Granth Sahib can make it an idol, but those who see the Sabad Guru in it actually make appreciation—the very appreciation of God himself.

(10) Ved Parh Parh Brahma mare: The word used here is Brahme and not Brahma; Brahma is used in Gurbani in two senses: one the God Brahma and the other Brahme the Maharishi, who according to it was the author of all the four Vedas. Gurbani says that though Brahme wrote all the four Vedas through God’s inspiration; but could not get rid of his egoism and educational pride. So his believers too, who were egoists and proud scholars, could not obtain immortality because of their egoism and egotism. And nobody can deny that egoists cannot get

immorality. But Guru Nanak and other Gurus became immortal because they got living salvation through egoless grasp of Divine Name.

(11) Charon Ved Kahani – This verse is not contained in Guru Granth Sahib at all. It may be the composition of some Sikh saints. The word used in the verse is Kahani or Katha and not Kahanian which means stories. This is wrong to interpret this verse as “The Vedas are mere books of stories.” It says that the Vedas describe the Katha or Kahani of God who he is dwelling in nature and playing His drama of life in it. This verse is the definition of the Vedas and not their slander, Katha or Hari Katha has been described in the Gurbani so many times and it means the code of values which is connected with the life. God is living in the Universe. The Gurbani says, “The Pandit who sets up Hari Katha in his mind, rises above all confinements of materialism.” Guru Nanak says in a verse, “O friends, O maids of One Reality, let us join in embrace of love and narrate the stories of our mighty Husband together.” Narration of stories means attainment to the universal life and God who is living in the Universe. Narration of God’s katha or Kahani is a philosophy of Sikhism.

(12) Sadh ki Mehma Ved na jane- Sadh means a perfect man who is the revealer of the Vedas. As the poem of a poet or writing of the writer does not know His greatness, similarly the Vedas cannot know the greatness of sadhs at all. In connection with this line the Sukhmani Guru says, “The Vedas deal with three modes of matter while the Sadhs are above them; that the Sadhs express that Divine Revelation which they receive from God directly, while the Vedas contain old revelations; and that the Sadhs establish harmony of one man with God, hence they are above the approach of the Vedas.

(13) Brahm giani aap Parmeshar - The real meaning of this verse is that God-enlightened souls become one with the Supreme Reality. According to the Sukhmani Brahm giani is he indeed who through assimilation of Truth and Name becomes fully attuned to God. It is ego indeed which separates the soul from God. When it is removed through grasp of Name the soul becomes one with his origin and ultimate Destiny-God in the same way as the ray becomes one with the sun and the drop becomes one with the ocean. So the Brahm giani becomes

identified with God through sublimation of his ego into the Divine Will. Brahm giani of the Sukhmani are not like the Tirthankars of Jainism who become independent and separate gods after achieving salvation. But they are the Name-enlightened souls who lose their separate identities in the oneness of God through grasp of His sabad egolessly. The Vedant and the Gita, too, say that Brahm giani is one with God in spirit as well as flesh. The Upanishads say clearly that one who realizes Brahm becomes Brahm himself. The Satyarth Parkash does not believe in the unity of God, man, nature, ego, soul and Name. So it cannot understand that Brahm giani is really one with God and so himself of the Supreme Being.

(14) Brahm giani does not give up action after God realization. He on the other hand, practises collective responsibility and divine doership all the more in the form of real karam yoga to convert the word into very heaven.

(15) Guru Nanak’s successors created great corruption. This statement is altogether wrong and has been written with prejudice. All the nine successors of Guru Nanak were devout devotees of God, Name-Yogis and practical men of creative action. Work was worship to them in the real sense. They worked as nation builders, philanthropists, saint-soldiers, karam yogis, intellectuals with highly evolved intuitions, poets, and writers; artists, speakers, preachers, tourists, revolutionaries, political leaders, spiritual communists, researchers, spiritualists, ideal householders, thinkers, philosophers, heroes and fighters, farmers, saviours and world teachers. They regarded honest living as their code of conduct. They were above all sorts of intoxicants and luxuries. They always kept simple-living and high thinking before them.

They worked in the community kitchens, in building of tanks, houses, towns, and gurdwaras as labourers. They were dead enemies of all sorts of corruption, evil customs, fashion and materialism and tried their best to root them out at all costs. They were surely Dharma incarnates. To say that successors of Guru Nanak created much corruption is a sheer perversion of the facts.

(16) Udasis, Nirmalas, Akalis and Suthrashhis and even Nihangs have done a marvellous work of national emancipation, religious

awakening, social uplift and heroic and honest living. They went to all the corners of India to spread Guru Nanak's gospel of Name and Truth. They have their differences and egoistic claims of superiority as the sects of the Hinduism, Islam and other religions have and that is but natural. But one thing goes to their credit that they never fought among themselves for mutual differences and gave their fullest cooperation to one another for their common goal of serving the Khalsa Panth and humanity sincerely.

(17) Some Gurus composed false compositions like those of the Puranas. This is also a wrong statement. None of the Gurus composed any such composition. The Gurus had a great respect for the Puranas no doubt. Especially Guru Nanak, Guru Arjan Dev, Guru Teg Bahadur and Guru Gobind Singh studied much of them and they were of opinion that they contained nothing but truth, they expressed certain realities metaphorically. While Swami Daya Nand did not believe in the Divine origin of the Puranas at all, which contain Bhagwat Gita too, as a part and said openly that they were mere gossips and humbugs. So the Arya Samajists have been preaching against the Puranas from their very beginning. Guru Gobind Singh translated some portions of the Puranas into Hindi verse which are included in the Dasam Granth. But they are indicative of great Truths.

(18) According to the Gurbani the Sikhs mean divinely endowed persons who establish names in their minds through the exercise of action and grace. But the Satyarath Parkash calls them as simple villagers and fools.

(19) Swami Daya Nand has used the word Gaddidars for the nine successors of Guru Nanak. But this is not the correct use of the word. Because the gurus were not idlers, imperialists, capitalists, and parasites like the Gaddidars and they did not exploit their Sikhs like them. They on the other hand were true comrades, guides and even servants of them; loved them devotedly and tried their best to uplift them through their love, sacrifices and austerity. This is one of the most wonderful sights of the Sikh history that Guru Gobind Singh who had imparted nectar to his five beloved ones, received the nectar from them as a disciple. The Sikh Gurus followed very high democratic principles and

traditions and they in no case be regarded as Gaddidars which is but an other name for those who spread Gurudom.

(20) Swami Daya Nand writes that many Gaddidars went on adding their Bhasha (poetry) to Granth Sahib. This is also a wrong statement. It was only Guru Arjan Dev alone who compiled Guru Granth Sahib and spent a hard labour of ten years on it. He included in it the spiritual compositions of Guru Nanak, Guru Angad, Guru Amardas, Guru Ramdas and himself, his own contributions being the largest. He also included in Granth Sahib the Banis of Hindu and Muslim saints like Kabir, Ravidas, Namdev and Farid and Bhatas or divine bards the whole number being 38. The Guru exercised his spiritual genius to correct and beautify the compositions of the saints. But the fact is that taking the thoughts from the compositions of the Bhagtas he wrote the poetry named after them himself. Afterwards Guru Gobind Singh included the Bani of Guru Teg Bahadur in Guru Granth Sahib. No irresponsible and unfit person ever made any addition to Guru Granth Sahib. It has surely the stamp of Guru Arjan Dev who was really a spiritual genius, ideal Brahm giani and God-centred soul.

(21) Swami Daya Nand calls the devotion of Guru Nanak as a little devotion. But the fact is that Guru Nanak's conception of devotion is the highest in the whole range of the world's literature. According to him to achieve God's devotion is to obtain eternal vigas or blossoming of the spirit, to establish God in mind; to evolve the qualities of art, wisdom and contemplation in life and to establish the living relation of Oneness with God through exercise of Simran, Sewa, Prayer, Kirtan and disinterested love. On the other hand the devotional conception and way of Arya Samaj, which believes that the souls are co-eternal with God is a mere act of flattery of God, the administrator and it cannot get rid of its egoism and egotism.

(22) Guru Nanak made lakhs of people his followers during his life time. The number of his Sehajdhari Sikhs was surely more than a crore. To say that Guru Nanak had a very small number of his followers during his life time is not correct.

(23) Not only Guru Gobind Singh was brave among the Gurus and the Sikhs, but all the Gurus, thousands of their soldiers, saints and martyrs, too were heroic souls of matchless courage.

(24) Guru Gobind Singh wanted to finish Mughal imperialism and establish in its place the spiritual conception of Guru Nanak's conception. This one was his political objective. To say that he wanted to take revenge on the Muslims is to belittle his mission of international values. Many Muslims like Budhu Shah, Nabi Khan, Ghani Khan and General Said Khan were the nearest friends of the Guru and loved him devotionally. Many Muslims fought the war of national independence under his banner. War was imposed on him by the Rajput Hill Rajas who according to him were mere tools in the hands of the Mughal imperialism and worshipped the idols of casteism and untouchability. He was a true national liberator and perfect and unique Dharma Avatar, saint soldier and an ideal Unitarian. How could he take revenge on the Muslims whom he regarded as his comrades. He never waged a war against the Muslims as a class. He was an enemy of imperialists, no matter to which ever class they belonged.

(25) Guru Gobind Singh never said that the goddess gave him sword to fight against the Muslims. To impute these motives to the Guru is the height of injustice. It is a fact that Guru Gobind Singh performed a Yajna which was presided by a few Vedic Pandits who read sacred Mantras over it to produce the goddess of war. When they failed to do so, Guru put the whole Havan Samagri into the Yaga. A huge fire rose up but the goddess did not appear.

They asked the Guru where the Goddess was. The Guru instead showed his sword and said this is the real goddess, the symbol of Divine heroism— the kirpan. Worship it wholeheartedly and you will become a free people.” Thus Guru Gobind Singh exposed the false belief of the Hindus about the goddess which they had been holding for centuries.

(26) Guru Gobind called Sword as goddess Chandi, Bhagauti, Sri Sahib and fudge and said that she was not a separate entity from God. She was His very energy which appeared in heroism of the saint-soldiers and enabled them to fight the war of Dharma successfully. The Arya Samajist's blame Guru Gobind Singh for having worshipped the goddess but unhappily they do not know as to what the reality is.

(27) Guru Gobind Singh did not place any temptation of this world or of the hereafter before the Sikhs. They were driven to him to fight the war of Dharma because of his Divine personality and grand mission.

(28) Sikh symbols, Guru Gobind Singh gave the garb of five symbols to the Sikhs to enable them to become ideal saint-soldiers or the Khalsa. They are Keshas or Long hair, Kara – the iron ring, Kachh or the Knicker, Comb and the Sword. These symbols are symbols of Dharma because they stand for spiritual values of the saint-soldiers.

- (i) **Keshas** – They preserve and reserve vitality and supply them to the various parts of the body, mind and the soul when needed. They represent the garb of sainthood and help much in the sadhna of name simran. Their keeping is a sort of spiritual austerity. They have been a real decoration of the women all over the world. Guru Arjan Dev says they absorb the touch of God's feet; they serve as fly-whisks to apply fragrance to Him and that they being the forests of divinity, bring down the rain of Divine Grace and saturate the whole of the personality with it. In the Gurbani God is also called as the Kaisav – the wearer of long hair and so to be cast in His mould the Sikhs must have the Keshas.
- (ii) **Steel Ring** – This is a symbol of Divine discipline; produces steel-like strength of character, gives optimistic touch to the pulse; is used as a weapon of defence in some cases and teaches that japa should be made in a particular way with the control of breath.
- (iii) **Knicker** – It provides alertness but it is mainly a symbol of sexual purity. It reminds the Sikhs that they are in reality labourers, soldiers and sportsmen and so they should not discard it in any case.
- (iv) **Comb** – Comb is used mainly for dressing of the hair but metaphorically symbolizes the eradication of evil at all costs.
- (v) **Sword** – It is a symbol of Divine chivalry and stands for all weapons of war. It is named kirpan because it is to be used in the war of Dharma alone when all other means of non-violence fail to defend Dharma.

(29) Swami Dayanand says that these symbols were made by Guru Gobind Singh mainly as a help for fighting; but they have now been made the principles of Dharma. They have not now been made principles

of Dharma, but they were made so from their very beginning, because they help practically in building up the Khalsa personality.

The Swami jee says that it is no use to adopt Sikh symbols now. But this too, is a sinful idea. The symbols evolve the Khalsa personality especially when they are associated with the Sikh ceremony of Amrit and exercise of Simran and Sewa. The Khalsa personality aims at the establishment of the kingdom of God on earth; because the very word Khalsa means the Saint-soldiers who are completely dedicated to God.

In this part this Khalsa personality has been glory of India and performed wonderful deeds of chivalry, love, service and constructive work. And for the future, too, many hopes of India rest on its spiritual evolution. It is immortal. No power on earth can do away with it.

(30) The Sikh gurdwaras have been centres of religious, political, social, cultural, educational and economic activities from their very beginning and their offerings, too, have been used profitably and creatively. They daily distribute ambrosial food of kitchen, katha, recitation of the Gurbani, congregational prayers and distribution of Kraha Parshad– the heavenly sweet of God's grace among their attendants. To call the Gurdwaras shops of idol-worshippers is a very distressing thing indeed.

(31) The Sikhs on the whole are not lusty and arrogant people at all. They are but very humble people and lovers of purity. And their Gurus tried their best to make them so by their personal example.

(32) Unkindness to the Sikhs: Swami Daya Nand has not been kind to the Sikhs and directly or indirectly has called them fools, the simple villagers, the believers in the Gurus who were illiterate and created corruption; the followers of Bhasha or Composition of village dialect, the people full of superstitions and faults of evil-living, the shopkeepers, the idol worshippers, the people who are quite ignorant of the Vedas (forgetting the fact that the Sikhs produced so many unique Nirmalas and scholars of Vedas) and the people who are full of lust and arrogance. What a wonderful tribute to a most glorious people ? He has ignored the bright things of the Sikhs which are so many.

(33) Swami jee has exposed his motive in the criticism himself. He wanted that the Sikhs should not believe in their Gurus who were

illiterate and benighted, should not bow before Guru Granth Sahib, give up their symbols and become Arya Samajists. In other words he placed before himself the aim of finishing the Sikhism – the aim which his over-zealous followers have been following with all the missionary strength at their command.

(34) Guru Gobind Singh's Dasam Granth was compiled by Bhai Mani Singh after him. It was not compiled by Guru Gobind Singh himself.

(35) Vammargis have been criticized in the Satyarthparkash very vehemently; and their five symbols have been made an object of great fun and they have been described as the most degraded people on earth. But Guru Nanak pays a great tribute to their high ideals in a song.

(36) Swami Daya Nand says that the Sikhs do not know the Vedas at all. But this, too, is not right. Sikhism has produced so many Sikh scholars of the Vedas and the Sanskrit in the form of the Nirmalas who have done a wonderful work of spreading Sanskrit and bringing the real teachings of the Vedas before the people.

(37) It is a fact that during Guru Nanak's days, there was no well-established school or college in the Punjab for teaching Sanskrit, because the Muslim government did not encourage its establishment. But to say that in those days Punjab was wholly devoid of learning-teaching Sanskrit is not correct. Some private arrangement under great scholars of Sanskrit did exist in the Punjab at various places. Even in Guru Nanak's own village two great scholars of Sanskrit lived who ran a school of Sanskrit and it was from them that the Guru learnt Sanskrit first. Guru Gobind Singh sent five intelligent Sikhs to Benaras and they became great scholars of Sanskrit and became the first leaders of Nirmala sect. The Nirmalas have contributed much to the progress of Sanskrit in the Punjab.

(38) It is a happy sign indeed that Swami Daya Nand has admired at least four things of Sikhism:

1. That Guru Nanak's objective was good.
2. That he saved some people from going out of Hinduism.
3. That Guru Gobind Singh was a brave and wise man.
4. That Sikhs did away with many superstitions which were connected with kitchen philosophy of the Hindus.

(39) It is also a good thing that after obtaining Independence the Arya Samajists and the Sikhs have begun to understand each other sympathically and have done many deeds of patriotism and country's defence cooperatively.

(40) How nice it would be if these two bodies of Karam Yogis, philanthropists dedicated to truth and freedom, patriots and reformers remove all their mutual misunderstandings and embrace each other as real brothers as equal members of the Universal Hindu commonwealth and work sincerely for the glorification of their common Dharma and motherland.

Surely we need to live up to the ideal that the Gurbani places before us:

“O Brothers, let us join together in perfect harmony and unity and remove all dualism by cultivating sincere love for God who is our one Common Father.”

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## **The Dharma & Politics of the Sikh Gurus**

Guru Nanak, the founder of Sikhism, was a real DharamAvtar. He had evolved Divine Name, which is the inner spirit of Dharma in his life fully, so he had become, the very embodiment of Dharma.

He cherished values of truth, love, devotion, simran, heroism, service, sacrifice and creative action. He believed in, “eko dharm dirhe such koe” – There is but one universal dharma in the whole world and that is the establishment of Truth in life. He declared openly that man's dharma was first to establish the Kingdom of God in his own life and then to set it up in collective life or society at large to fulfill the purpose of his advent in the world.

He defines Dharma in the Japji thus:-”The Supporting power of the world is Dharma. It is born of mercy. It has made harmony the very chain of its discipline. One who realizes it, becomes the source of truth. Man has come into the world to develop Divine values in life and thus build Nam-Character. These values are justice, discerning judgment, appreciative acceptance of Divine will, Grace, flag of Name, (God's Kingdom), right action and God's command but they all rest on Dharma”.

“In the region of Dharma true God lives in His True Court. There man's destiny is decided according to his actions. There the Divine Socialists adorn the Divine Court beautifully. God's kingdom is established there through the performance of actions which are actuated by the Divine grace. The Omnipresent Dharma is studying the virtues and vices of all the creatures in the play-ground of the world. In accordance with its decisions, the virtuous are nearing God while vicious are getting away from Him.”

Guru Nanak had the mission of developing individual and society on the basis of Divine name. His religion and politics are essentially grounded in Name and Name alone. He aimed at the evolution of Name Character or Name Achar. And his Name Character rested on the joint

and harmonious development of Dharma, politics, social order and economic system. He believed firmly that only the balanced life of spiritualism can be a real blessing for an individual and a society, but it can be the result of the co-operative efforts of divinized Dharma, politics and social and economic orders.

He believed in divinized politics alone. He was of opinion that unless politics was based on Dharma, it will prove very harmful and dangerous. He said publicly that politics and Dharma could not be separated because while one was body, the other was the soul; while one was the flesh, the other was the spirit.

Really by politics he signified the administration, evolution and defence of a country which was carried out by God-dedicated people whom he called Gurmukhs or Panchas and who were the chosen representatives of their own people.

He believed firmly that however high the ideals of a country may be, if its legislative, executive and judicial bodies were not God-devoted, then it would surely go to ruins and fail to fulfill the desired purpose of human life. He wished to set up the Panch Government in his country and he also called it as Sant Sabha (assembly of the saints) or Sache ki Sarkar (the Government of True God). He sang forcefully:-

1. Panch was the greatest form of Government. Because it was approvable in God's eyes. The Panchas or divine democrats get honour in the Court of God. They look beautiful in the assembly of great men. Their only guide of life is constant contemplation of God.
2. Boasts of belonging to a big nation do not benefit men at all. It is the truth of their life alone which is tested in God's Court. If we have poison in our hands, we are sure to die of it when we taste it.  
Our aim of life is to establish the kingdom of God on earth eternally.  
Those individuals or nations alone become elevated in God's Court, who follow His Hukam.  
He alone should occupy a throne who is worthy of it in all respects. The real kings are those indeed who have established

truth in their life. The so-called world rulers do not deserve to be called kings.

Because being votaries of dualisms, they are diseased and miserable themselves.

We should not worship the worldly rulers at all.

Because they are of temporary and fleeing nature

We should worship one and one God alone, who is ever lasting.

Verily the Gurmukhs who realize God also become permanently like him, so they alone should act as rulers. (G.G. P. 1088)

As his activities show clearly, Guru Nanak had definite programme of national emancipation and reconstruction before him and it was surely based on joint organization of the resources of politics and dharma. The programme implied setting up of the socialist order of Government in the country; to unite Hindus, Muslims and Sikhs as one people; to spread liberal and creative education on a broad scale; to eradicate false beliefs, superstitious untouchability, casteism and bad customs. It also aimed to root out costly but useless rites; to restore the ancient glory and martial spirit of the ancient kshatriyas; to create love for dignity of labour and to adopt right way of creative and constructive work. It also sought to uproot religious and political imperialism, social injustice, racial fanaticism, material exploitation, atheism and blood sucking capitalism, to carry out village work; to cultivate religious upliftment, toleration; to build up personalities of youths and organize their energies into right channels; to emancipate women and seek their cooperation in all sorts of national work; to bring up children according to the ideals of Indian creed and to encourage enterprise in the development of productive professions like agriculture and trade.

He used the words flag (nishan), Divine Court (dargah), Palace (mahal), discipline (bhana), Hukam (Divine Command) and Panch Raj etc. in his poetry so frequently. There are words of political phraseology and so they indicate the fact clearly that he wanted to spiritualize politics to make it really useful.

He was both a religious and political leader and so were his successors. He was surely the first great man of India who spoke of it

as Hindustan and preached patriotism which was based on humanistic and international truths, fatherhood of God and brotherhood of man. In a verse he called kashtrias the warrior class of India as degraded and fallen people because they had given up their Dharma and had adopted alien culture for self-interest.

He called true heroism as a form of God-worship in the Japji. He certainly wanted to revive the martial spirit of real Kashtrias in India to make it glorious. He was undoubtedly in favour of perpetual Dharam Yudha. In Onkar he has defined the real soldiers very graphically. In the Karm Khand of the Japji, he has depicted the glorious personality of true saint-soldiers who were later on produced by Guru Gobind Singh to complete his mission.

Guru Nanak travelled in the Punjab for two years and in the rest of India for eighteen years for his mission of national regeneration. He set up Gurdwaras in all parts of India; put them in the charge of great missionaries of Nam-Character and made them the centre of religious, political, social and economic activities.

This was the beginning of his political programme which went on flourishing during the days of his successors. He openly preached and worked for the political unity, emotional integration, social cooperation and economic emancipation of all the Indian people and criticized the so-called political rulers vehemently. That is why he was arrested by Rohila Nawab, Sikandar Lodhi and Babar, was put in jail and kept there for months together under very cruel and trying conditions.

Guru Nanak had really felt extreme pangs at the wretched condition that prevailed in India. His following two songs not only reveal the pained state of his mind but also the work which he wanted to undertake to improve his country:-

In the iron age the kings are butchers.  
The Dharma has taken wings and flown away;  
The dark night of ignorance is prevailing everywhere;  
But the moon of truth appears to have risen nowhere,  
Ego has tried to find out the remedy for human ills;  
But has failed miserably.

Verily there seems to be no way out of the prevalent darkness.  
Then how to lead India to the fullness of her glorious status  
of Dharma and truth:

Is the problem to be solved O Nanak,

Look at the mockery of religion;

That the man-eaters are offering their prayers to God after the  
Muslim fashion;

And the butchers have put on the sacred thread of Hinduism,  
The so-called religious priests dance to the tune of these  
imperialists to get a relish of their material pleasures.

Verily the destiny of Karma and Dharma has been really lost  
sight of in India;

And the general life of its people is totally full of falsehood.  
(G.G.P. 145)

In his Babarwani, too, the Guru has expressed ideas of mixed  
Dharma and politics and has suggested remedies for the improvement  
of India's destiny:

“Out of patronage for people of Khurasan, God frightened India.  
God wanted to punish India for the sins of its people, so He sent Babar,  
the Mughal, as an angel of death to attack India. The Indians cried aloud  
tearfully for the ruinous blows of slaughter which were heaped on them  
by the troopers of Babar, but it is a pity that God did not feel any pangs  
for them. Naturally human mind feels anguish against God when a  
powerful invader attacks innocent and weak people.

The Pathan rulers spoiled India, which was a Divine Gem, failed  
to defend it against onslaughts of Babar, and died miserable deaths of  
dogs. No one will remember them with good name after their deaths,  
as they were devoid of national character.

God Himself builds a country and its people, and He Himself  
destroys it. He wants to enjoy Himself at the sight of such construction  
and destruction as a matter of course.

One, who styles himself big like Babar and indulges in enjoyment  
of heart-felt luxuries like him, appears to be a mere worm in the eyes of  
God though he may store heaps upon heaps of material possessions  
and wealths.



The individuals and nations alone get the real fruit of life to enjoy who give up their ego continually; develop simran of the Divine Name and express it in creative activities of spiritualism.

Babar came hastily to India from Kabul with a marriage party of sin like a bridegroom to take away the Indian bride forcibly. He had no regard for Dharma and Karma. There was the predominance of falsehood in his life and actions. He did not care for the Muslim judges and Hindu Brahmins at the time of his marriage. His very matrimonial deed (Nikah) was read by Devil himself. As he insulted all sorts of Indian, women, killed innumerable men, so his marriage songs of blood were sung in the city of human corpses by the enforced participants, who put the frontal mark of blood on their foreheads.

Babar's soldiers made criminal attacks on Indian women, dragged them miserably into dust; cut their hair and spoilt their beauty and adornments to disfigure and pollute them. It was devilish lust that guided their activities. Youth and beauty proved enemies to the women for whom they had cultivated love in utter forgetfulness of God. If they had kept God in their mind, He would have saved their honour at such a critical time.

Had Indian rulers been possessed of real farsightedness and made due preparation for self-defence they would not have received punishment. It is really a matter of great pity that the rulers had lost their intellect because of their indulgence in material love, shows and lustful pleasures.

Everything happens in the world according to God's will. Man can avert the decrees of fate. He suffers in accordance with his actions for going against His will.

Love of money has not only misguided many, but has also ruined many. Money can only be amassed through sins but still it does not accompany anyone after death. God deprives those people of morality whom He wishes to degrade and demoralize.

The nations are subjected to destruction in deed whose certificate of good character is torn in the court of God.

God is all-doer as well as the causer of all causes. All pleasures and sorrows appear in the world according to His will. It is useless to

weep because of the unhappy decisions of His will. God is running and blossoming His Universe through His Hukam and we get what the Master has ordained for us. So our welfare lies in following His will alone."

Guru Nanak laid a great stress on the love and dignity of man to improve the social order of his motherland. A firm believer in the unity of the Godhead as he was, he asked his followers to respect all nations and religions equally, see God in man and respect Him in all humility. He regarded himself as the lowest of men and said openly that God showered his grace only on those countries where the low were raised high.

He declared openly that all were high, none was low, because one God alone was the inner soul of the whole Universe and His light alone prevailed everywhere. He was avowed enemy of religious and political imperialisms, capitalism, communalism, casteism, untouchability and priesthood simply because these systems were a great obstacle in the way of the growth of healthy and humanistic social order, God-realization and self-manifestation.

Economic order preached by Guru Nanak was also based on spiritual socialism. He openly said that material capitalism was a great sin against God. He said that the rich people should look upon their wealth as the trust of God and spend it in accordance with His will.

He based his sound economic order or spiritual socialism on three main principles Kirt Karna or to work for One's livelihood honestly; Wand Chhakana or to share one's earnings with others on socialistic basis and Nam Japna or to adopt the Name-values of life, so that one may be safe from temptations of imperialism and capitalism and be able to get cooperation grace and blessings of God in one's creative efforts of spiritual socialism.

Guru Nanak's successors, too, followed his programme of work to create that balanced life individually and collectively which was founded on spiritual Dharma, politics and social and economic orders.

Making Khadoor as the centre of his activities Guru Angad Dev ran free community kitchen on a very large scale; wrote biography of Guru Nanak in Punjabi to place his ideals of balanced and creative life

before the people; spread literacy among masses through beautified Gurmukh script of Punjabi and built up the personalities of the youth by giving them training in physical exercises, Nam-simran, and social service.

Having heard of his fame as a great religious and political leader, Emperor Humayun, after having suffered defeat at the hands of Sher Shah Suri, came to him to receive his blessings and to consult him for his future programme of work.

Guru Amardas, too, worked according to Guru Angad's plan of work, set up 24 "manjis" or centres of creative activities at different places and put them in the charge of efficient workers. He laid great stress on the work of community kitchen because it was for him panacea for various human ills and removed the evil effects of caste system and untouchability. No outsider or visitor could see him unless he first took his meals in his community kitchen. Even Emperor Akbar had to take his meals in the Guru's kitchen before he could have the vision of the master. Another good feature of this system was that men and women together worked to prepare the requisite food and especially the Guru's wife took a great interest in this work and made efficient supervision.

Guru Ram Dass, too, followed the programme of his predecessors. He built up Ramdasapur, which was later on called Amritsar as the main propagation-centre of Sikhism and habilitated in it people of all communities, especially the artisans, agriculturalists and traders so that through proper encouragement they may develop their progress for the enrichment of their country. Akbar came to see the constructive work of the Guru twice and appreciated it very much.

Guru Arjan Dev set up Panchayat Raj in his own sphere of influence for the settlement of cases of his followers; organized training camps of the youth; made Muslim co-workers with the Sikhs in the work of social and religious service; started the yatra of the Hindus for Amarnath from Amritsar which Jehangir had stopped and compiled Guru Granth Sahib in which he included not only the spiritual compositions of the four of his predecessors but those of Hindu saints and Muslim fakirs like Baba Farid, Kabir, Ravidas, Nam Dev etc. as well.

He started the system of Daswand among the Sikhs; encouraged Sikhs to trade in horses and buy them even from Kabul and Kandhar; gave his son, Hargobind, required training in military skill and helped the rebel Khusro with bread and money at a very critical time of his life because, being a true follower of Guru Nanak and Akbar, he was a better candidate for Mughal Government than the bigoted and drunkard Jehangir.

Thus through these religious and political activities he incurred the wrath of Jehangir and was martyred by him in accordance with his Mongolian law of Yasa.

Guru Har Gobind, in accordance with the instructions of his martyred father, wore two swords one representing religion and the second representing politics and fought four pitched wars against Shah Jehan in defence of His Dharma in which he was victorious.

Guru Hari Rai kept a regular army for self-defence and helped Dara Shikoh against Aurangzeb openly. Guru Hari Krishan boycotted Aurangzeb because of his religion and political oppressions and was ultimately poisoned to death through his intrigues at Delhi.

Guru Teg Bahadur preached against Aurangzeb's religious and political imperialism by moving from one place to other with a group of his chosen followers on horse-backs; helped the Pandits of Kashmir whom he (Aurangzeb) had ordered to be converted to Islam forcibly and saved Assam through being enslaved by him. So he was martyred by him at Delhi cruelly.

Guru Gobind Singh became both a full-fledged religious and political leader, a typical saint-soldier and a heroic and humanistic prophet of God. He kept before him the sole aim of establishing the socialistic democracy or Panch Raj in India in accordance with Guru Nanak's conception.

He set up a real democracy at Anandpur and became its head by virtue of his unique character. He raised armies, built forts, amassed weapons of war and fought 14 pitched but successful battles against Mughal Imperialism and its lackeys the Rajput Rajas of 22 Shivalak hills.

His war was really the war of Dharma and it was fought mainly in self-defence. His greatest achievement was the initiation of the order of the Khalsa or people wholly and solely dedicated to God. He believed that the real Khalsa was, he who fought the war of Dharma continually with God in his heart.

He declared openly “Raj binan nahi dharma chale hai Dharam bina sabh dale male hai” without political force Dharam cannot work properly but without Dharma all things go to ruins.

The Guru’s Khalsa constituted the first army of India’s liberators. He gave them the garb of the saint-soldiers and enjoined on them to adopt Nam-Character. He made them sing (Raj karega Khalsa) that ultimately the whole world will become a spiritual federation and be ruled by God-dedicated people or the Khalsa.

He asked his followers to worship God and weapons of war and salute Nishan Sahib with all respect. He taught them that kirpan or martial strength was to be used in war of Dharma alone. He instructed them to regard Nam-Nishan or flag of Name as their political as well as religious symbol because it stood for the five values of truth (Sach), meditation of God (Jap), right action (Karam), Grace of God (Nadar) and Name-enlightenment or Sabad, whose evolution in life could only make them religious, political and social individually as well as collectively.

Guru Gobind Singh wrote two epistles of victory-Fateh Nama and Zafar Nama in Persian verse to Aurangzeb, the essence of which was –

“You want to gain territorial aggrandizement through exercise of deception and hypocrisy, but ours is the way of pleasing God by way of truth and honesty of purpose. Your hands are blood stained. You killed your real brothers and imprisoned your father merely to gain material possessions and, thus, got not only the wrath of God but also the curses of your people. You do not believe in God because you are so full of bigotry, double-dealing and hypocrisy and exercise hatred towards non-Muslims openly. The name of Aurangzeb does not suit you because real adorners of throne do not practice deception like you.

“The Hill Rajas fell upon me to kill me because they worship the idols of casteism and untouchability and I am their breaker. You killed

my four sons but my sons Khalsa, who are a living force, remain and they will certainly take revenge on you by destroying your Mughal imperialism. When non-violence fails, it is the duty of a saint-soldier to take up sword to save his Dharma.”

The Guru helped Bahadurshah, Aurganzeb’s son, in the war of succession on the condition that he would set up a non-communal Government at the centre and punish men like Wazir Khan who had bricked alive his two younger sons and then butchered them like goats. But Bahadur Shah failed to keep his promise.

The Guru travelled through Delhi, Rajasthan and Deccan on his mission of political emancipation. At Nander he met Madho Das Bairagi, made him Banda Singh Bahadur and sent him with 25 veteran Sikhs and Hukam namas to the Sikhs of Punjab that they should accept Banda Singh as their political leader and fight under him the war of independence.

Soon after the Guru was martyred by two pathans sent by Wazir Khan and Bahadur Shah, because they thought him to be the most dangerous enemy of the Mughal Empire.

Banda Singh won great victories over Mughals, set up a democratic state at various places, made every useful reforms and at last died as a typical martyr.

Sikh misals produced great warriors who worked according to Gurmatas for the administration and defence of their small States.

Maharaja Ranjit Singh too followed the Guru’s teachings so far as the democratic principles were concerned, but he did a great harm to the Guru’s conception of politics by being inclined to professional priest craft; by depending on the people like Dhian Singh, Gulab Singh, Lal Singh, Hira Singh, Sindhanwalas and European Officers and Commanders who were treacherous at heart; and by trying to make Khalsa Commonwealth as personal property.

Besides owing to the Nature’s decrees, he could not compete with British imperialists who were task-masters in egoistic and materialistic politics. So after him the Sikh empire fell down like a house of cards.

Summarily speaking, the politics of the Gurus was divinized politics because it was based on the values of Dharma, Hukam or Divine

Name. It surely had God as its central and inspirational force. So it was free from defects of the modern politics of egoism and materialism which, being bereft of Dharma, is but a thing of deception, show, hypocrisy, falsehood, exploitation, vanity, dishonesty, and self-interest.

The Gurus believed like Lord Rama and Krishna, Maharaja Janak and Mahatma Gandhi that India could flourish properly and keep free simply by basing its politics on Dharma or on values of truth, universal love, disinterested service, purity, simran of the Name and divine discipline.

Verily according to Guru Nanak, to be bereft of Dharma is to be devoid of real values of life and, hence, to face defeat, dishonour and failure of life. He sings in Asa Di Var:-

“In an age bereft of Dharma,  
Greed is the king, sin is the minister  
And falsehood is the fashioner of the royal coins;  
Lust is their deputy;  
Who is consulted on all matters of state. They sit together and  
chalk out their policy.  
As regards their subjects being deprived of true wisdom.  
They are but blind and lifeless people;  
Who are compelled to do deeds of forced labour.  
In an age bereft of Dharma,  
Men of knowledge, dance to the tune of their masters;  
Play on the harmonium’s of ego;  
Decorate their bodies with the colours and robes of mere show  
and fashion;  
Trumpet up their repute vainly;  
And indulge in loud discussions about the merits of their heroes.  
In an age bereft of Dharma.  
The sectarian people practice rituals;  
By way of seeking salvation;  
And thus lose the merit of their labour.  
In an age bereft of Dharma,  
The so-called celebrities know not the real art of life;

Because they give up the performance of domestic duties and worldly responsibilities.

In an age bereft of Dharma,

Everyone takes his creed as perfect;

None regards his cult as low;

But O, Nanak, an individual or a community is approved  
by God;

Only when their character,

Put in the scale of divine judgement;

Proves equal in weight to the honour of life.

(G.G.P. 468)

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## True Spirit of Sikh Dharma

Guru Nanak called his dharma as Sikh Dharma because he was a disciple of God and taught his followers that to be real men of dharma, they must become his real disciples in every respect. Guru Gobind Singh called Sikh Dharma as the Khalsa Panth or the universal way of complete dedication to God, because he believed that unless one laid one's body, mind and soul, before God as pure offering and became His permanent property, one could not realize the true spirit of Dharma.

### Real Definition of Dharma

According to Sikhism dharma is the Internal spirit that maintains the equilibrium of the cosmic world physically, mentally, culturally, emotionally, morally and aesthetically. It is the very embodiment of the Divine Grace. It is the harmony which is the intrinsic worth of the cosmic discipline. So its recognition leads to the realization of the real Divine Wisdom. Guru Nanak says in the Japji 16 about Dharma:-

The power that sustains the world is Dharma.  
It is born of mercy.  
It has made harmony as the very chain of its discipline.  
One who realizes Dharma becomes the seer of truth.  
Dharma has a great burden of duties to carry.  
There are worlds beyond worlds in the universe.  
What is the force which lies under them as a prop ?  
Surely it is Dharma and Dharma alone.

Dharma is the king that holds the qualities of wind, water and fire in his grip and sitting in his own temple makes them sing the divine praises along with himself:-

Wind, water and fire sing God's praises;  
And dharma which controls them.  
Also chants His beauties in his temple. (Japji 27)

As the king, Dharma is also the divine judge who dispenses justice in accordance with the writs of God's scribes-Chitra and Gupita (conscious and sub-conscious aspects of mind) and makes this work a virtue of God's glorification.

Also as an omni-present judge it makes the souls near God or go away from Him as a result of their good or bad actions:-

Chitra and Gupita who are capable of recording the deeds of souls, sing God's praises.  
They continue writing writs of their deeds.  
It is the Dharma indeed which settles them.  
And shows the results. (Japji – 27)  
The omnipresent dharma is studying the virtues and vices of all the souls.  
Really it is according to their deeds.  
That some are nearing God,  
While others are getting farther from him. (Japji Epilogue)

In the Asa-di-Var, too, the Guru sings of Dharma as the supreme judge of the universe:-

God created souls,  
Fixed their destinies through His name,  
And set up Dharma as a judge upon them.  
In the court of Dharma completely true is the decision that is made.  
Dharma picks up the corrupt souls,  
And drives them away from His kingdom  
The liars cannot get a place of honour in his court.  
They are but sent to hell by him with blackened faces  
Verily in the kingdom of dharma,  
It is the souls imbued with divine name  
That win victory of life;  
And it is the deceivers that suffer from defect of life  
Verily God has fixed the destinies of the souls through His name.  
And set up dharma as a judge for the decision of their actions.  
(G.G.P.463)

Dharma is surely the king and judge which has the power of establishing the kingdom of God on earth, “Dharam Dalal pae-nishan” (G.G.P. 289) (surely dharma is the middle authority between God and man who sets up His state in individuals and nations).

In Jap ji 26, Guru Nanak says that man has come into the world to trade in God’s qualities of justice, judgment, appreciation, grace, name, action and Hukam. But dharma constitutes as the very basis of all these virtues.

### **Dharma As Related To Other Divine Qualities**

**Truth.** Truth is dharma and dharma is truth. Guru Nanak gives the very pith of the religious teachings when he says:-”Eko dharma dirhe such koe.”

There is but one universal dharma in the world;  
And that is the establishment of truth in life.  
But rare indeed is the man who realizes this objective.  
(G.G.P. 1188)

Guru Arjan Dev also says in the same tone. “It is through the realization of truth that true follower of the Guru recognizes dharma and karma.

**Name.** Dharma is but the inner reality of the Name and to realize Name is to realize Dharma in its very essence:-

Verily it is through realization of Name.  
That one establishes the relation of conscious oneness with dharma -Japji -14  
There are innumerable qualities of karma and dharma.  
But the greatest of them is the development of Nam-character.  
Those who regard truth and the true Name  
As the karma and dharma of their life practically  
Certainly win the Divine appreciation eternally. (Guru Arjan Dev)

**Meditation.** When meditation means the pure action of associating with God; then it becomes the greatest religion of our life:-

The greatest dharma of all religions is to practice meditation of God’s name.

And to perform disinterested actions. (Sukhmani )

According to Guru Nanak the eternal religion of man is

To give up illusion and meditate on the Supreme being.

To meditate on God’s Name is to attain all-joy;

And to sing His praises is the universal dharma.

**Kirtan.** To sing praises of God through the tongues of body, mind and soul, is surely the eternal dharma for one provided one is practical.

It is eternal dharma of Name.

To sing God’s praises practically. (Guru Arjan Dev)

**Divine Grace.** Dharma gets the food of self-existence from God’s grace.

O, man it is through the grace of God,

That you are able to maintain dharma;

So meditate on the Supreme being constantly; (Sukhmani)

**Right Action.** Dharma is both science and art, but its practical side is called karma or karma yoga. Dharma to be complete must have karma as its chief aspect:-

The dharma of the believer in universal God is pure indeed;

To perform his actions selflessly. (Sukhmani 8)

**Belief in Oneness of God.** The Gurbani says that to believe in oneness of God in all perfection, surely constitutes the karma, dharma, discipline, purity and workshop of human life.

**Santosh (Divine Discipline).** To discipline one’s life according to God’s laws is the very essence of dharma. Guru Nanak says in the Asa-di-Var about the man of discipline.

It is the men of discipline alone;

Who worship God in the real sense.

Because they depend on truth and truth alone;

Step not on the evil path;

And practise dharma through the performance of noble deeds.  
(G.G.P 465)

**Divine Marriage.** Dharma is an essential factor to bring about the marriage of the human soul with God. Guru Nanak says in RaagAsa:-

Marriage is celebrated with God through the adoption of truth, discipline, mercy and dharma;

But it is a God-centred soul alone who enjoys it.  
Make truth, discipline, mercy and dharma as the decoration of your life;  
Thus you will certainly become a true Suhagan of blossomed life. (Guru Arjan Dev)

**Patriotism.** To feel that the whole universe is the very abode of God or native land of God is to regard patriotism as dharma:-

The Guru has given me this instructions of dharma

That I should regard all souls and bodies as the very country of God. (Guru Arjan Dev)

**Association with Saints.** Saints are the real people who live life of dharma practically. So to grasp the real spirit of dharma or the touch of spiritualism, it is necessary to associate with them in devotion and faith:-

The saints see the omni-presence of God universally  
They contain nothing but dharma in their minds. (Sukhmani23)  
This fact alone constitutes the dharma, Karma and true knowledge.  
That we should join the assembly of the saints  
And meditate on God's name alone  
Surely the universal religion is to bathe in the spiritual touch of the saints.  
The creed of the saints constitutes the staircase to dharma;  
But rare indeed is the man who takes advantage of it.  
Those who do not practice dharma which constitutes,  
Name meditation austerly and discipline.

And put the ideals of the saints in practice,  
Cannot realize God. (Guru Arjan Dev)

**Realm of Dharma.** There exists realm of dharma in the inner depths of human personalities. It is through the inward growth of divine beauties that its vision is realized and enjoyed. To reach it is the dharma of man but only the ideal democrats (Panchs) can find mental or spiritual residence there. Guru Nanak gives the complete sketch of this realm in the Japji 34.

In the depths of nights, seasons, dates and days (which constitute time).

And wind, water and fire (which constitute nature)

God has set up a spiritual land, a region of dharma.

Which is but His temple.

In the region of dharma.

There are souls of different colours and personalities.

They bear various names limitlessly.

In the kingdom of dharma it is the action and action alone.

Which determines the destinies of the souls.

God is true and true is the court which he holds in the region of dharma;

In the court of dharma it is the saints with democratic spiritualism who look beautiful.

It is through the actions that are inspired by divine grace

That the Name-kingdom finds its evolution in their lives.

Verily it is by getting hold of the kingdom of dharma within;

That rawness of our egoism

Changes into the ripeness of divinity.

But O Nanak reality is experienced.

Only when we have practical entry into the region.

**Incarnates of Dharma.** To the Sikh Gurus dharma was to advance in the grasp of the qualities of knowledge, discipline, love, beauty, purity, justice, heroism, patience and perseverance and meditation of the Name continually and faithfully. They were the ideal incarnates of

the dharma because they had evolved all these qualities of dharma in their life and based all their activities of education, philosophy, politics, culture, service, war and organizational work on it alone. They wanted to revive real dharma and restore it to its original purity, status and evolution in India thinking this act as the very objective of their patriotism. As it is clear from the following song it was the mission of Guru Nanak to establish truth and dharma in India which were conspicuous by their very absence then:-

In the iron age the kings are butchers  
They are holding the knife of oppression, cruelty and injustice  
in their hands.  
Dharma has taken wings and flown away.  
The darkness of false-hood is prevailing everywhere.  
But the moon of truth is to be seen nowhere;  
Ego has tried to find the path of freedom;  
But has failed miserably.  
Surely there seems to be no way out of darkness.  
Then how can India find its own perfect status of life O Nanak;  
(G.G.P.145)

Guru Nanak spoke of degenerate Kashatriyas of his time with a sad heart because they had lost the real spirit of dharma. He says, “The Kashatriyas (the soldier class) have given up their dharma. They have adopted the culture of ill intentioned aliens. The status of Indian dharma which aimed at specialization of spiritual qualities has been lost sight of.

Verily when Guru Gobind Singh converted the Sikh sangat into the Khalsa Panth to defend Indian dharma he actualized the real desire of Guru Nanak to create a class of saint-soldiers in India to save its culture, dharma and religion.

Guru Arjan Dev sacrificed his life for the principles of the universal dharma. Guru Hargobind fought four successful battles with the mughal imperialism to defend the dharma of his people. Guru TeghBahadur, too, laid down his life to safeguard dharma (Dharam Hat sakajinkia). And as far Guru Gobind Singh he came in the world to uphold dharma.

He says in the Vachitar Natak, “God has sent me into the world for the very restoration and upholding of eternal dharma.”

The divine bard of Guru Granth Sahib also bears testimony to the fact in a song that the gurus like Lord Rama and Krishna were not only the representative souls of God in India in their times but also were the very incarnates of dharma. Guru Ram Dass is of opinion that all real Sikhs, too, are incarnates of dharma and so they enjoy the name and fame of both the worlds.

Dharma is the field of God;  
Everyone gets harvest from it in accordance with the seed  
That he has sown in it.  
The Sikhs of the Guru sow nectar of the divine name in it.  
And so they get the harvest of Ambrosia from it,  
Consequently they gain the glory and beauty of both the worlds.  
And enter the kingdom of God clad in the robe of true honour  
of life.

**Dharma and Education.** Guru Nanak believed fervently that education bereft of dharma was surely soulless and bred materialism in life. He says in the last two verses of Onkar that education should be purely based on dharma so that it may help the students in the acquisition of self-realization and self-manifestation properly and adorn them with the garland of Ram Nama or cosmically fragrant and beautiful virtues of Simran, service, devotion, wisdom, purity, beauty, discipline, heroism and justice.

**Dharma and Conscious.** Conscious is the messenger of God. It is the nearest guide of man. In its light he can recognize eternal guides and their mental and spiritual lights. The Guru holds the view that though one cannot help taking guidance from the outward teachers, his dharma must be based on his conscious alone. He says “Build your system of Dharma on the unshakeable pillars of Name in the light of your conscious.”

**Dharma and War.** The Gurus regarded the fight for the defence and up keep of the principles and ideals of truth, justice, righteousness and love as the war of dharma. Guru Nanak was a great advocate of



war of dharma that is why he said so forcefully in Onkar, “The real well wisher of humanity cultivates the love of the universal king of the world; and with complete self-discipline fights pitched battles against the enemies of dharma.” Guru Gobind Singh also expressed the desire for the war of Dharma to God so faithfully –

Kaval dharm yudh ka chao – I have only one desire and that is to participate in the war of dharma. Fulfill O lord this desire to win my gratitude.”

**Dharma and Symbolism.** The symbols which Guru Gobind Singh gave to his saint-soldiers were not sectarian or communalistic at all. They but stood for such values of dharma as Simran, eradication of evil, self-discipline, divine heroism and sexual purity. Likewise the flag of the Guru-Nishan Sahib, possessed the five colours of truth, action, meditation, grace and Name. So this flag too was the flag of dharma.

**Dharma and Politics.** The Sikh gurus were dharma incarnates but they were political leaders too. Many songs of Guru Nanak deal with the actual Principles of politics. He criticized the corrupt politics of his age vehemently. He was imprisoned by Sikandar Lodhi, Rohila Nawab and Babar because of his participation in the actual politics of his country. Guru Arjan Dev asked the Kashatriyas of Amritsar not to pay the unjust tax which Birbal, the Minister of Akbar, had imposed on them. He also helped Khusró, Jehangir’s rebellious son with bread and money because he represented the socialist views for Guru Nanak and Akbar in politics. Guru Hargobind fought four battles against the political tyrants and wore two swords representing dharma and politics. Guru Har Rai helped Dara Shikó against Aurangzeb and Guru Har Kishan boycotted Aurangzeb because of his being a Sectarian and fanatic king. Guru Teg Bahadur asked the pundits of Kashmir to adopt non-violent, non-cooperation against their cruel oppressors and helped the Hindus of Assam against Aurangzeb who wanted to enslave them. Guru Gobind Singh who was the very embodiment of sound-dharm and politics, continued his struggle against all sorts of imperialism throughout his life. He fought 14 battles against Mughal Imperialism and its stooges the Rajput Rajas, carrying the very flag of Name.

Besides fighting with the Mughal imperialism non-violently and violently according to the needs of time, the Gurus had set up a sort of democratic government in their own sphere of influence to settle the cases of their own followers and admirers. Especially the socialistic government of Guru Nanak at Kartarpur and democratic state of Guru Gobind Singh at Anandpur were very successful in their operation though they were run on small scales.

For the Gurus politics meant belief in oneness of God, man and nature, removal of caste system, untouchability idol worship, capitalism and communalism (which were an obstacle in the way of advance of the country), honest livelihood, courteous behaviour towards all and unity of the various sects of India into a single nation. They surely aimed at socialistic pattern of government under the flag of Name. They certainly believed that the legislative, executive and judiciary bodies of the government could not discharge duties honestly unless their lives were governed by the true spirit of dharma. They were of opinion that dharma was the soul while politics was the body, so they must help each other to grow and flourish. They actually participated in the war of dharma non-violently and violently because otherwise they could not defend free and purify their motherland. They taught their followers practically to take part in the politics of their country actuated by the true spirit of dharma. They believed that politics must be kept under dharma and be governed by it otherwise it will become a thing of mere , hypocrisy, falsehood, injustice, cruelty and exploitation. Guru Gobind Singh has openly said:- “Bina raj nahi dharma chale hai dharma bina sab dale male hai.” “Dharma cannot flourish and work without the help of the political power. But without dharma everything else goes to ruins surely.”

According to Guru Nanak all systems of men should rest on dharma to fructify soundly and contribute to his welfare and progress otherwise if they are bereft of dharma they are sure to become a hellish curse for him. He says in the Asa-di-Var:-

In an age bereft of dharma,  
Greed is the King; sin is the Minister;

And falsehood is fashioner of the Royal coins,  
 Lust is their Deputy;  
 Who is consulted on all matters of State,  
 They sit together and chalk out their policy.  
 As regards their subjects being deprived of true knowledge;  
 They are but blind and lifeless people;  
 Who are made to do deeds of forced labour.  
 In an age bereft of dharma;  
 Men of knowledge, dance to the tune of their masters;  
 Play on the harmoniums of ego;  
 Decorate their bodies with the colours of mere show;  
 Trumpet up their repute vainly;  
 And indulge in loud discussions about the merits of their heroes.  
 In an age bereft of dharma, the scholars behave as mere fools.  
 Because they take their arguments for wisdom.  
 And develop love for  
 Hoarding the wealth of materialism.  
 In an age bereft of dharma;  
 The Sectarian people practice rituals;  
 By way of seeking salvation;  
 And thus lose the merit of their labour.  
 In an age bereft of dharma;  
 The so-called celebrates know not the real art of life;  
 Because they give up the performance of domestic duties and  
 worldly responsibilities.  
 In an age bereft of dharma,  
 Everyone takes his creed as perfect;  
 None regards his cult as low.  
 But O Nanak an individual or community can be approved by  
 God;  
 Only when their character while put in the scale of divine  
 judgment;  
 Proves equal in weight to the honour of life. (G.G. P. 469)

**Eternal Values of Dharma.** According to Sikh dharma four are the feet of dharma and they are action, devotion, knowledge and meditation of the name. Only that man becomes religious who uses them as his props. The Gurus have explained the values of eternal dharma in so many places in their divine compositions. Here are a few of them:-  
 “ It is the essence of karma, dharma and education to contemplate on the name of God in the assembly of saints. The merits of all karma and dharma are looted by the tax-imposer of death, which are based on hypocrisy. True Name constitutes the personality and status of our life while discipline, truth and love formulate our very karma and dharma. Courtesy and self-discipline must constitute the dharma of a true Brahman. The Vedas and the Puranas say that every age has its own dharma; but the real and great men are those indeed who concentrate on God with complete self-dedication; and regard it as the only dharma of their life. In the age of truth the chariot is of harmony and the charioteer is the eternal dharma. It is only in the association of the saints that one can get hold of true knowledge, karma and dharma. This is the greatest of all dharma and the sublimest of all karma and real aim of the life of man, gods and spiritualists to build up the society of the saints or the kingdom of God in the world and apply themselves to its service wholeheartedly and disinterestedly. One cannot realize cosmic karma, dharma and discipline unless one grasps the oneness of god, men and nature. He alone fears who practices sin; otherwise the man of dharma bloom in divine beauties continually. Our life is embodiment of universal dharma because there is the light of true God in it. Dharma is the only support of Nanak because it is the conqueror of the whole world. One who gets hold of divine name gets possession of the four substances of dharma-salvation, art of life, satisfaction and joy. The religious opinions are changeable, it is but the true belief in God which is the mark of real dharma. Real men are those indeed who get hold of dharma simply to see God.”

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## The Khalsa Panth

Guru Nanak Dev laid the foundation of the Sikh Dharma which meant the religion of divine culture. His eight successors called it by the same name but his ninth successor, Guru Gobind Singh, gave it the second name of Khalsa Panth when he changed the Sikhs into Singhs in order that they might fight the holy war to save the Dharma and culture of their mother-land and maintain the real spirit of their national creed. In reality, the word 'Khalsa' means the crown land in Persian thought. It has also taken up the meaning of free and pure in the Sikh usage.

Guru Nanak laid a great stress in his revealed poetry on the fact that a real Sikh was he, indeed, who transformed his personality into the productive field of God. In Asa-di-Var he says: The human soul can realize truth only when he develops the art of making his personality a well-prepared field of right action and sow and evolve the seed of God in it."

Guru Amar Dass, too, speaks in the same way of the fact when he sings:-

"Our personality is the Dharam-land of God, the True Teacher. All reap the harvest of what they sow in it. The Sikhs of the Guru sow nectar in it and so they get the fruit of nectar from it. So they have the glory and beauty of both the worlds and enter the court of God clad in Divine honour."

A crown-land is that which is under the direct control of the king. He takes real interest in it, prepares it well, protects it well, grows in it his choicest seeds and reaps the due harvest in time. He has not to pay land revenue to anyone else nor does he allow anyone also to exploit its produce.

Similarly, the personality of the Khalsa is the Divine farm in which God alone is the farmer and the Master. In other words, a Khalsa is he who, through complete self-surrender, evolves his ego into Divine will;

practices doership of God in his personality and establishes the kingdom of God in it.

Guru Gobind Singh, the initiator of the order of Khalsa, used the word Khalsa both in limited as well as unlimited sense. He used the word 'smooh Khalsa; for the Sikh community and "sarbat Khalsa, for the assembly of the God-dedicated souls of the whole world. To the Guru a real Khalsa was a perfect man of God realization; that was why he defined him so beautifully:-

Verily he is the true Khalsa who remembers  
The Living Reality day and night constantly;  
And believes in one and one God alone;  
Who brims with love of God and man;  
Is full of self-reliance;  
And shakes off showy fasts, idol-worship, adoration of graves  
and tombs – the diseased systems of the past altogether;  
Who regards religion as the sole essence of truth, charity,  
kindness, austerity and self-control;  
Who completely rids himself of the impurity of dualism,  
atheism and materialism;  
And evolves the perfect light in his life. (Dasam Granth P.712)

### Panth

Panth means a way of universal living, global friendship and cosmic citizenship. The Sikh Dharma is Khalsa Panth in the real sense because it is based on Unity of Godhead; greatness of the Divine name; regard for human dignity; spiritual socialism, Dharam Yudha; disinterested service and establishment of God's kingdom on earth.

Above all, it is the religion of synthesis and preaches the collective truths of all the prevailing religions in evolved and sublimated forms. Surely it is the religion which lays the greatest stress on Nam Simran or life of at-one-ment with God, through practice of name and carries on a ceaseless struggle against the evils of imperialism, capitalism, casteism, religious bigotry, social injustice, escapism, idol-worship, individualism, atheism and exploitation.

The Khalsa Panth regards all religions as sacred because, according to it, God is all Dharma or the originator and father of all the Dharmas. It respects all men as equals because, according to it, all men are sons and representatives of the same father and hence, have equal rights for getting the four fruits of life-Dharma, material prosperity, fulfillment of desires and salvation. It believes in spiritual communism and regards the universe and human life as the very abodes of God. It has set as its aim the establishment of the State of Dharma on earth through the co-operation of the God-dedicated Souls (Sarbat Khalsa) of the whole world. So it is really the path of universal living.

The Adi Granth Sahib contains the revealed composition of the Sikh Gurus and the Hindus and Muslim saints of the middle age. The Sikh Gurdwaras, langars and other organizations and institutions have ever been open to all men and women of all communities, nations and religions. The Khalsa Panth has laid the greatest emphasis on cooperative and joint living based on common humanism and selfless service.

To make his vision of one God and one humanity practical, Guru Nanak Dev unlike the founders of other religions, organized besides actual Sikhs, a special cult of Sehjdhari Sikhs who were, apparently, Hindus, Muslims, Buddhists and Christians but, inwardly, believed in Nam-simran, spiritual socialism and fatherhood of God and brotherhood of man and aimed at setting up of God's state on earth individually and collectively through cooperative and coordinate efforts and joint living.

### **Ideals of the Khalsa Panth**

The ideals of the Sikhism or Khalsa Panth have been fully explained in Adi Granth Sahib, Shri Dasam Granth, Waran of Bhai Gurdas, the Suraj Parkash of Bhai Santokh Singh, the Panth Parkash of Bhai Gian Singh, the Gian Ratnawali of Bhai Mani Singh, the Prem Sumarg of Bhai Gurdas Singh and Rahitnamas (codes of conduct) of Bhai Nand Lal, Desa Singh, Chopra Singh, Daya Singh and Prihladh Singh.

Briefly speaking, a real Khalsa is to evolve his individuality according to the guidance of Guru Granth and Panth and then merge it

with the universality of God and become one with Him. Surely a Sikh is to aim at building Sabad Achar or Nam-Achar through practice of Name-Simran and Sewa.

The Sikh ideals of self-realization and self-manifestations depend mainly on the adoption and assimilation of the following 26 truths which the master-artists Gurus organized so skillfully.

### **Baptism of Nectar**

In this ceremony first a spiritual atmosphere is created in the presence of Guru Granth Sahib, the Name-flag, the Sikh assembly and the five beloveds who are practically saint-soldiers and true representatives of the Panth.

Then the five beloveds breathe into the sweet water placed in a steel pot, the spirit of the five compositions of Gurbani – Japji Sahib, Anand Sahib, Chaupai and 33 Swaiyas, through melodious recitation & by moving kirpan in it. Then they administer the sweet water, which by then is changed into divine ambrosia because of being endowed with the living touch of the Gurbani, the spiritual charge of the personalities of the five beloveds and the good wishes of the Sikh assembly, to the candidates with the implicit permission of the Sikh assembly.

This is the ceremony of real Guruship and discipleship and, through it the Sikhs, who take nectar, promise that they will flourish it into Name-Simran through practical living of Divine wisdom, devotion, disinterested service and Name– meditation.

### **Symbols**

The five symbols of the Sikhism—keshas, kirpan, steel ring, knicker and comb— besides having many physical and mental advantages, mainly stand for the spiritual value, of sainthood divine heroism self-discipline, sexual purity and continued fighting against evil and for later's eradication. They constitute the necessary condition for the development of Name, the nectar in life.

### **Name-flag or Name-Nishan**

It has the five colours of right action, Divine Grace, Truth, Name-mediation and Name enlightenment. These colours must be evolved in

individual and collective life to make them Godly. The outward colour of the flag is saffron. It means that ultimate aim of Sikh life is to evolve Divine spring in it, to make it really beautiful and enjoyable.

### **Joint Guruship of Granth Sahib and the Whole Panth**

A Sikh is to regard Guru Granth Sahib as his spiritual teacher and bow before it respectfully at least twice a day.

This salutation on his part is not only a form of true respect and appreciation of the Gurbani; but it is also daily admission on his part that he is to obey the truths of the Gurbani whole heartedly. He is also to look upon the Smooh Khalsa Panth as his spiritual guide, see God in it; imbibe the living spiritual touch from it and work according to its instructions which it issues through its representatives in accordance with the light of the Gurbani in order that he may be able to merge his individuality in the universality of the Panth and live for the universal good.

### **Worship of Divine Name**

Gurbani emphasizes the worship of the Divine name in all sincerity. This worship means the evolution of Name in life through the practice of meditation, kirtan, disinterested service, Divine Hukam and Raza (God's will), Divine wisdom, self discipline and cosmic love.

This worship has three aspects of Simran, manan and gain of the Name which have been explained in the Japji fully.

The sunan of the Name means dedication to Name; the manan of the Name signifies realization of the Name and gain of the Name implies expression of the Name in creative, constructive and progressive activities.

And as regards Name it is God's own self the Holy spirit; the very source of truth, creativeness, joy, beauty, energy and optimism.

### **Worship of the Sword (arms of warfare) or Bhagauti**

The sword is the symbol of goddess of war. Its worship means the evolution of divine heroism in life to benefit Khalsa for the war of Dharma which he has to fight ever and ever non-violently or violently according to the needs of time for the sublimation of animal and brute

of the Nature into man and God. Divine heroism is the most important quality which renders a Khalsa fit for the struggle of life and so it must be cultivated by him.

### **Study of the Gurbani**

The Gurbani has two meanings, the Revealed poetry of God and the Revealed Name of God, the teacher. The Gurbani, as Revealed Poetry of the Gurus, is full of celestial nectars and is true enlightener and saviour. When it is read with devotion and faith, reverence and appreciation, meditation and contemplation feeling the very presence of the Divine Masters, it works wonders in life and gives the heavenly food which is so useful bodily mentally, and spiritually.

The Sikhs have been commanded to memorize and recite daily Sri Japji Sahib, Rahras and Kirtan Sohila without fail at proper times. They should memorize and recite Anand Sahib of Guru Amardas, Sukhmani of Guru Arjan Dev and Jap Sahib, Chaupai and 33 Swaiyas of Guru Gobind Singh if they have capacity to do so.

Besides they must pick up as many hymns of Gurbani as possible and sing them to kirtan very often. Daily study of some part of the Guru Granth Sahib should form a part of their daily programme for the receipt of Divine Ambrosia.

Gurbani, as the Revealed Name of God must be read in nature which is name – manifested in revelations and the inward Atma through meditation, introspection faith and devotion. It surely opens the inward eyes of the Sikh, endows him with loving salvation and makes him a loving resident of the Realms of Dharma, Gian, Sarm, Karam and Sach which have been fully explained in the Japji.

### **Reverence for the Divine Temples**

According to Sikhism, there are four divine temples – the nature, the human body, the sacred book (the Pothe) and the Gurdwara where Guru Granth Sahib is installed.

To receive the proper guidance of life, a Sikh must show genuine reverence for them. To show real respect for the Gurdwara a Sikh must take part in its morning and evening assemblies, to get spiritual and mental food there through participation in recitation of the Gurbani,

kirtan, katha, lecture and prayers; association with fellow believers and partaking of the Karha Parshad.

### **Repetition of the Sacred Mantras or Formulas**

In the Gurbani two mantras have been specified. One is the Guru mantra and that is Ek Onkar Satnam, or Ram Nam or Wahe Guru. All of these stand, more or less, for divine virtues of light, guidance, joy, purity, beauty, discipline, heroism, sportsmanship, humour, truth, energy and universality and unity of God-head.

The second is the mool-mantra and that is “God is One Onkar (all-life, all-light, all-joy), Truth, Name, Creator, Personality Fearless, All-love, Timeless and Immortal, Unborn Self-enlightened, the Teacher and Compassionate:

He is truth in origin  
Truth in manifestation;  
Truth in modernism;  
And truth of futurity.  
So He alone is to be mediated on.

The Sikh, to be worthy of God realization, must evolve these formulas in life through their constant repetition, which to be perfect must be made through all the tongues of body, mind, breath, consciousness, intuition and soul.

### **Panch-Sheel**

Guru Nanak used the word, sheel for the sweet, courteous, humble, natural, spontaneous and contented conduct of a Sikh's life and for its individual and collective cultivation laid stress on the following five truths:-

- (a) Unity of Godhead or oneness of God, man and nature.
- (b) Regard for human dignity.
- (c) Spiritual socialism which had three aspects of Kirt Karna or to earn one's living honestly; Nam japna or to adopt the spiritual values of life and Wand Chakhna or share one's earnings with others on socialistic basis.

- (d) Eradication of evil through Dharam-Yudha.
- (e) Establishment of God's kingdom on earth through adoption of cosmic wisdom, universal love and disinterested service.

### **Codes of Conduct or the Rahitnamas**

The Khalsa had been given special codes of conduct written by the Sikhs of political and divinized life – Bhai Nand Lal, Chopa Singh, Desa Singh, Daya Singh & Prihlad Singh. They differ in their exposition of the ideals of the Sikh conduct no doubt, but they emphasise the following common points:-

A Khalsa should love and adore his symbols, Nishan Sahib, Guru Granth and Panth. He should be free from all intoxicants, adultery, exploitation and injustice. He should be above casteism, untouchability, materialism and atheism.

He should be a Gurmukh (God-centred soul) and never a manmukh (ego-centred soul).

He should possess real self-control; be engaged in Dharam Yudha constantly; should help the poor with money and kill the evil-doers.

He should practise the spiritual socialism of Guru Nanak with all his might, adopt his PanchSheel and be humble, courteous and sweet in nature. His character should be Name-character and must be based on Name-Simran and Sewa alone.

### **Payment of Salary**

A Sikh can conquer evil if he carries a ceaseless war against it through devotional love of the Divine Name. But whenever he commits a heinous crime or sin, according to his religion, he should confess it before the Sikh assembly in the presence of Guru Granth Sahib and get the punishment in the form of Sewa that it suggests and promise sincerely that he would avoid its commission again at all costs.

This act of him according to the Sikh, is receiving salary on his part, it goes a long way towards the reformation of his character. Bhai Nand Lal, the ideal Sehej dhari Sikh has written a book on this subject which is called Tankhah Nama, a book of the payment of salary.

## **Kirtan**

Kirtan has been regarded as a divine Dharma in the Gurbani. It means performance of heavenly music which is saturated with Gurbani and is attained by the Inner-Nad before the Sikh gathering in presence of Guru Granth Sahib.

It is really a food for the soul. It surely helps the Sikh in cultivation of purity of heart, sweetness of disposition, conquest of mind and concentration of spirit. So it must form a part of his individual and collective life.

## **Bheta or Divine Offering**

A Sikh should regard all his acts of devotion, wisdom and service as acts of divine offering. He should not call his dan, Qurbani, and Tapsia (devotion, sacrifice and austerity) as acts of his own egoism and egotism.

He should regard them as things of God's grace alone, beautify them to the best of his ability and place them as sacred gifts before God.

## **Daswand**

It meant that a Sikh must contribute one tenth of his income towards the common fund of the Guru, so that it might be used to solve the Sikh problems of poverty, unemployment, ignorance and disease.

This system was originated by Guru Arjan Dev and for a sufficient time it worked very well. It aimed at making the Sikh cult a socialistic organization but, as ill-luck would have it, it has nearly been dropped now.

## **Feeding the Golak of the Guru**

Golak is a small box which is placed in every Gurdwara before Guru Granth Sahib. The money put before Guru Granth Sahib as offering is collected in it daily and then contributed to the Guru's fund. The main function of Golak's fund is to help the poor. Guru Gobind Singh said openly that the mouths of the poor were the Golaks of the Guru and so money used in feeding the Guru.

## **Community Kitchen or Guru's Langar**

Food is prepared in the Guru's Langar in an atmosphere of Name Simran in the spirit of disinterested service by men and women imbued

with the real sense of purity and art. To partake of this food not only helps the Sikhs to get rid of the evils of untouchability and casteism, but it also aids them in the cultivation of the socialistic values of equality, brotherhood, friendship and unity. The Guru's Langar is open to all communities and individuals irrespective of caste and creed and so it helps a great deal in building common humanism.

## **Regard for the Rivers Baulis Wells and Tanks**

The Gurdwaras have been generally built near rivers or tanks; Baulis and wells have been created near them for creating love of water (which has God's creativeness – Pani Pita) or nature in the Sikhs.

The echo of Gurbani imparts divine sweetness to the waters and the feet of the saints give divine touch to them especially the waters of the tanks, and the believers take these things from them while practising common bathing in them.

Guru Nanak spent a long time on the banks of the Vein and the Ravi for meditation; Guru Gobind Singh practiced meditation on the banks of the four rivers – the Ganges, the Sutlej, the Jamuna and the Godawari while Guru Arjan Dev composed his immortal song of cosmic Sukhmani on the bank of Santokh Sar. The Ambrosial Tank of Golden Temple which is the centre of the Sikh Religion is believed by all as the tank of Nectarian water. To cultivate love for outward waters of the Tiraths surely helps in formulating friendship with inner waters of Name which fill the life with nectar.

## **Celebration of Gurpurbs, Festivals and Fairs**

The Sikhs, from their very beginning, made it their Dharma to celebrate the birth anniversaries of the Gurus, especially of Guru Nanak and Guru Gobind Singh and martyrdom days of Guru Arjan Dev and Guru Teg Bahadur and other famous martyrs like Bhai Mani Singh and Taru Singh to pay their thanks to them and imbibe the celestial touch of spiritualism from them. They have also been solemnizing these four festivals and fairs:

- (a) **The Baisakhi Fair:** Baisakhi or New Year day of India was the time when Guru Gobind Singh initiated the order of the

Khalsa. It is associated with many sweet memories of the past and glorious hopes for the future. The main purpose of its celebration is to fill the life with the spirit of the New Year day.

- (b) **Dussehra:** It is celebrated to make the belief all the more firm that ultimately Truth conquers falsehood and assimilation of Name defeats materialism in the end.
- (c) **Deepmala:** It is solemnized to emphasise the truth that we have to adorn our personalities internally and externally with
- (d) the lamps of Truth and Name (Satnam) to make these places worth-living for God.
- (e) **Basant Fair:** It is celebrated to remember the fact that clearly ultimately we have to evolve our life into Divine spring of Name to fulfill its meaning.

### Regard for Guru-given Names and Titles

The Sikhs have been given various names by the Gurus. Constant attention must be fixed on their meanings to bring about ideal life.

- (a) **Sikh:** A divinely cultured and disciplined person.
- (b) **Singh:** A master mind who occupies the throne of Atma.
- (c) **Khalsa:** Whose personality is the crown-land, crown colony or crown-Government of God. The Khalsa has many phases of personality.

**Tat Khalsa:** The khalsa who is the worshipper of the Supreme Reality alone.

**Sarkar Khalsa:** Who is wedded to the ideology of setting up God's state on earth.

**Smooch Khalsa:** The Khalsa community which have taken the baptism of steel and nectar.

**Sarbat Khalsa:** God-dedicated souls of all the nations and the countries of the world.

**Nirbhau and Nirwan Khalsa:** The Khalsa who are ever fearless and practise universal love.

**Guru Khalsa:** The Khalsa who are self-guides as well as model leaders to others.

- (d) **Nirmalas:** Who are pure in words, thoughts and deeds.
- (e) **Udasi:** Who is unattached in materialism.
- (f) **Akali:** Who is deathless and timeless in his activities of life.
- (g) **Nihang:** Who is an egoless and fearless hero.
- (h) **Sardar:** Who possesses divinely wise-head which is ever erect in Truth and Name.
- (i) **Bhai:** Who is a true brother and comrade to all.

### Association with Saints

Saints are living representatives of God and He lives in them consciously. The Sikhs must regard it as their Dharma to associate with them in order to receive the gift of Name from them by absorbing their living-touch.

### Household Life

The Sikhs are to live in the world as lotus lives in water. They must lead household lives so that they may develop all the powers of their personality cultivate real citizenship and be safe from being escapist and parasites.

### Respect for four Thrones of Authority

Guru Gobind Singh set up four thrones of Sikh Authority at Amritsar, Anandpur, Patna and Abchal Nagar (Andhra Pradesh). He wished that these places should be centres of Sikh learning, culture, philosophy, literature, organization and practicality; and that the saints, scholars, philosophers and other religious divines of Sikhism those reside there should gather together occasionally; overhaul Sikhism that prevails in their environments; issue instructions for its reforms and organize training camps and refresher courses for its betterment; and that it was the duty of the Sikhs to respect their authority.

### Congregational Prayer

This is a wonderful institution of Sikhism and is offered at least two times daily in Gurdwaras with faces towards Guru Granth Sahib." It not only brings the spiritual history of the whole Panth before the Sikhs' mental eyes but also endows them with heavenly inspiration. When they offer it they feel the actual presence of God, the revered



Gurus, the saints, the martyrs, sacred temples and thrones and invoke their blessings on them.

The occasional voice of 'Singh' praises of wonderful God O Khalsa' fills them with joy. These facts are to be noticed in all sincerity.

"May our minds and intuitions follow God's will. May eternal victory be of Dharma. May causes of truth, justice and discipline prevail. May we ever feel the presence of God by our words, thoughts and deeds. May God be protector, guide and enlightener of our consciences. May saints be our eternal associates."

### **Holy Slogans**

Holy slogans which are to be raised in chorus at the end of the Congregational prayer:

- (a) **Agia Bhai Akal ki:** The Khalsa Panth was organized in accordance with God's Revealed will. All the Sikhs have been commanded to regard Granth Sahib as their Spiritual Guide and as the very embodiment of the Guru's personality. Surely those who possess purity of heart will certainly seek reality through evolution of Sabad in life.
- (b) **Deg, Tegh, Fateh, Nusratbedrang; Yaftaz Nanak, Guru Gobind Singh.** We declare it openly that we have obtained Degh (Socialistic philosophy of life); Tegh (Divine heroism), Fateh (victory of Dharma) and eternal glory of spiritualism from Guru Gobind Singh.
- (c) **Raj Karega Khalsa:** Ultimately God – dedicated souls of the whole world will rule it jointly. No rebel will stand against them. Those who revolt against them will surely be humiliated and then linked with them in union. They will certainly be redeemed who take shelter with the Khalsa.
- (d) **Nanak Nam Chardhi Kala – Tere bhane Sarbat ka Bhala–**  
In honour of our Beloved Nanak,  
O God, Give us the optimism of Name,  
Make us follow Thy will,  
And enable us to work for the welfare of the whole humanity.

- (e) **Jo bole so nihal, Sat Sri Akal.** Those who practise thesimran of God, who is sublime and Immortal, get the colour and bloom of life.

- (f) **Wahe guru Ji Ka Khalsa, Sri Wahe guru Ji Ki Fateh.**

The Khalsa is of the wonderful Lord,

The victory is of the wonderful Lord.

### **Karha Parshad**

The Sikhs must take Parshad which is given to them after the prayer is over. It surely imparts to them heavenly sweetness, grace and bliss.

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## Guru Nanak's Songs of Babarwani

### Introduction:

Guru Nanak sang the four songs of his Babarwani (The violent rule of Babar) to his comrade Lalo who was a representative of the labour class of India; and to his life comrades Bhai Bala and Mardana who were spiritual communists; and left their record with his successor Guru Angad Dev for the benefit of India in particular and the world in general.

As the history tells as, Guru Nanak, at the time of Babar's invasion was staying at Amanabad (which was afterwards turned into a city of human corpses by the Mughal army). The Guru saw the general slaughter of the people with his own eyes. He was imprisoned with his two life-comrades; made to carry a heavy load on his head; and then compelled to work at a mill to grind the flour. He afterwards was even called by Babar and had short talks with him in Persian for three consecutive days. The talks were about various topics of religion and politics and as the Janam Sakhi of the Guru says Babar was impressed extremely by the views of the Guru. He even went so far as to say that God spoke to him in the shape of Baba Nanak— the Faqir of Allah. But unhappily Babar forgot the instructions of the Guru soon. Even he did not mention his meeting with Great Poet and Prophet in his autobiography, though that was very important from the historical and religious point of view.

Guru Nanak had the first hand knowledge of Babar's invasion and the impressions that he formed of it were quite direct. Afterwards he put them into verse quite honestly. He was a wonderful True Prophet of God: so his bonafides cannot be doubted. He expressed poetically what he felt actually. These songs give the very essence of Guru Nanak's philosophy of life. These four songs, as regards their poetic and philosophical virtues, are a marvellous piece of world's permanent values of inspiration, and national awakening.

### The Songs are:-

O God, you showed your patronage to Khurasan;

But you frightened Hindustan.

O Creator, You do not take blame on yourself for the act. That you have made the Mughal (Babar) attack India in the form of the angel of death.

On account of the mughal invasion, Indians have received such severe blows of punishment;

That they wept profusely and cried aloud with acute pains;

But you felt no pangs to show sympathy to them.

O Lord, you are the common Creator and father of all human beings;

There arises no anger against you in the human mind when a strong man kills another strong one in the dual of Dharma, but when a ferocious and bold lion attacks a herd of innocent cows, And kills them,

Then the master of the herd is questioned by the people to explain

To why he could not save the herd.

The Pathan rulers of India spoiled India; which was a gem of spiritualism;

And they themselves died the death of miserable dogs.

As they could not realize the greatness of India, even up to their end:

So no patriotic Indian will remember them with a good name ever,

O Master, it is your greatness indeed,

That as the Creator, you bring about unions and separations in the world.

And this greatness of yours should be viewed minutely by your creatures.

Verily one who adopts a big name (like Babar).

And enjoys worldly pleasures according to the desire of his mind;

Will appear to be a mere worm in the eyes of God;  
Though he may pick up and eat;  
As many grains as it is possible for him to capture.  
Verily individuals and societies alone can realize the greatness  
of life,  
Who go on evolving their ego into the Divine Will continually;  
Remember the name of God;  
Realize it and express it in creative and noble deeds.

(Rag Asa—Adi Granth, Page 360)

The Indian women whose heads were adorned with beautiful  
locks of hair;  
And who had put vermillion in the partings of their hair; had  
their locks cut off with scissors;  
And got dust forced down in their throats by way of insult  
By the troops of Babar.  
Verily the queens who enjoyed their lives in the palaces;  
None could have the chance of sitting in company of their  
husbands.  
Such are the wonderful ways of God.  
O Supreme Father, we submit to You and You alone,  
O Lord, You are the original source of all the creatures of the  
world;  
And an unlimited Reality you are ever and ever adopting various  
garbs and images of Numberless lives and souls in your  
manifestations of the nature,  
Evolving them;  
And looking at them for self-enjoyment.  
  
When these women of aristocratic families were married;  
They looked very charming in the association of their  
bridegrooms.  
They came to the houses of their father-in-laws in palanquins:  
With embellishments of ivory ornaments,  
Sacred water was waved over their heads

According to the custom ;  
And the fans decorated with mirrors were moved over their  
bodies;  
And they received gift of lakhs of rupees;  
While they were sitting or standing.  
They ate piths of nuts as well as date-palms  
And enjoyed cosy beds of sexual pleasure .  
Look at the wonderful ways of God.  
That chains were put round their necks;  
And their neck-laces of diamonds were broken;  
And snatched away from them.  
Verily riches and youthful beauty ,  
Proved to be the enemies of these queens;  
Whom they had been loving so passionately.  
Baber ordered his troopers to dishonour  
These ladies of royal families;  
And take them to their camps for sexual enjoyments.  
Strange are the ways of God indeed,  
Who gives rewards and punishments to His creatures,  
According to his will. But we can not  
Get his punishments from him, in case  
We have clear vision of the future;  
And perform our deeds with farsightedness.  
Verily the muslim rulers of the country  
Had lost their intellect and conscience  
On account of their indulgence in  
Sexual enjoyments; gaudy demonstrations  
Of their imperialism and recreation  
Of conceited fashions , violent  
Rule of Baber has spread here and there  
And the patriotic Hindu princes have been  
Deprived of their livelihood even.  
On account of Baber's invasion,  
The Mushims cannot offer their prayers to  
God according to their fixed times;

the Hindu cannot perform their Pooja methodically.  
 The Hindu women cannot put on frontal  
 Marks on their forehead  
 In their cooking squares after taking their baths;  
 Because their houses have been polluted .  
 Verily the Hindu women had failed to establish Ram.  
 (The supreme reality) in their lives, so  
 They suffered so miserably;  
 But now they would not find khuda (god of muslims)  
 In case they accepted forcible conversion  
 To Islam at the hands of babar's troopers, out of fear.  
 Some uprooted people returned to their house;  
 And asked their neighbours about their welfare;  
 But some have been so ordained by God;  
 That they continue to shed tears of sorrow and anguish;  
 Because of their irreparable losses.  
 What is man?  
 He is a manifestation of will.  
 He has no independent existence of his own.  
 Surely he becomes what God wills him to become ,O Nanak  
 (Rag Asa, P.417)  
 On account of babar's invasion of India  
 Such a change has occurred in the political  
 Set up of the country. That sports,  
 Horses(with their stables),drums and  
 Flutes of the pathan army;  
 The sword –belts, chariots and red-uniforms  
 Of the soldiers; and their looking  
 Glasses and beautiful faces,  
 Cannot be seen in the land  
 According to the old order. They have  
 undergone a complete change .  
 O God, the word belongs to you;  
 And you alone are its Master.  
 You create and destroy worlds in a short time.

It is you indeed O Comrade (Brother).  
 Who distributes due wealth to the worlds and their rulers;  
 Now in India, there is no normal arrangement of things  
 as courts, chambers, bungalows, palaces, and graceful inns. The  
 sexy beds of the lovely women whose very sight destroyed  
 the sleep of many  
 wicked souls have altogether been ruined. And the betel leaves  
 and tambols of so-called fashionable people have been put an  
 end to.  
 Even the harems of the Muslim women  
 Have fallen victims to the shadowy state of destruction.  
 It is on account of love of money indeed,  
 That many individuals and nations of the world  
 Have been misled into corruption.  
 Worship of money has surely ruined countless spiritually.  
 Verily mammon cannot be hoarded without commission of sins;  
 And the tragedy about it is that it does not accompany one  
 after one's death.  
 Certainly God snatches away virtues of morality  
 From the individuals and the societies whom He wishes to  
 destroy.  
 When they heard that Babar was to invade India.  
 Countless Muslim divines tried to check him from doing them  
 harm through  
 their prayer to God.  
 But failed to do so.  
 Babar's troopers also set fire to the sacred places of different  
 sects Maqams of the sufies.  
  
 And well – built and well illumined temples of the Hindus.  
 They treated the Hindu patriotic princes very violently,  
 So as to cause them to shed tears of blood.  
 Then they cut them into pieces and threw them into dirty places  
 to be eaten by dogs.  
 Seeing this ill-fate of the princes,

The Hindu divines poured their curses on Mughals. But none  
 of the Mughals became blind through them. The Hindu divines  
 invoked their God's help against the enemies of their Dharma;  
 through performance of their Jajnas,  
 But none of them gave them the due consolation. The Mughals  
 and the Pathans fought against each other with bravery.  
 The Pathan soldiers fought on the backs of the elephants.  
 While the Mughals used cannons freely.  
 Surely those fell prey to their death for certain;  
 Whose writ of destiny has been torn in the court of  
 God because of their ill-fame.  
 The condition of the women sufferers was very piteous indeed.  
 Many of the  
 Hindu, Turk, Bhati and Rajput women were deprived of their  
 veils—  
 Heads and feet of the various poor women were torn asunder;  
 And many of the Hindu women were subjected to the life of  
 crematoriums,  
 Because of their having been polluted and disfigured too much.  
 The women could not spend their lives well afterwards;  
 Whose beautiful and youthful husbands did not return from  
 the battle-field.  
 God is All-Doer, Causer of all causes and All-in All Himself:  
 So we cannot afford to read out our complaints against  
 Him to any body else.  
 Sorrows and joys come to our lots  
 Through His will alone.  
 So we cannot afford to place our miseries before any body else;  
 And thus shed tears of disappointment.  
 The Master of Hukam is running the system of the world  
 through His Will.  
 He is surely blossoming His beauties in the form of the world  
 through His Hukam.  
 And we certainly get that which He has written in our destiny.  
 (Rag Asa Guru Granth Page 417)

O Lalo, I preach to the people the same wisdom  
 As is revealed to me by God.  
 Babar has invaded India violently from Kabul with the army  
 of sin:  
 And he is demanding from Indians the bride of their freedom.  
 There is no sense of Divine Presence and  
 Dharma in the life of Babar at all.  
 There reigns but false-hood in the system of his government  
 through and through.  
 The religious philosophy of the Qazis and the Brahmins has  
 proved quite ineffective before his invasion:  
 The devil himself is performing Babar's marriage ceremony.  
 The Muslim women are in great misery and they are studying  
 the Katebas and uttering Khuda – Khuda  
 To ward off their calamity.  
  
 The Hindu and the untouchable women too, are in the same  
 pitiable condition.  
 According to the writ of their lot.  
 We are also singing the songs of the blood of our martyrs who  
 met death at Babar's hands. We have missed the saffron of  
 Divine Name with the blood.  
 Made a frontal mark out of it;  
 And applied it to our foreheads for national awakening.  
  
 Nanak himself is sitting alone in the city of human corpses  
 caused by Babar's invasion;  
 And expressing his opinion about solution of the problem of  
 slavery,  
 Which Babar has created for India.  
 Surely God who has created the world and filled it with the  
 colour and bloom of His love,  
 Is looking at the whole play of its manifestation in loneliness  
 from the distance.

God is True and true indeed is His judgment.  
He will certainly dispense judgment as a solver of the human problems in due course.

Nanak says by way of prediction:  
That India will listen to the words of wisdom which are contained in his Bani and will adopt them practically.  
That body and personality of India's culture and religion will be torn into pieces by the Mughal Imperialism.  
That the Mughals who came into India in Samat Bikrami of 1578, would loose their hold on Her in 1897 B.S.  
That he was telling truth and truth alone about his philosophy of life which will be tested by Indians in due course.  
That during the time of Mughal Imperialism there will arise with true national spirit, the disciple like him of Heroic God who will tell truth to the people at the proper time.

(RagTilang Guru Granth Page.722)

These songs of Babarwani give us a peep into the political, religious and social condition of the country. They show that during those days Hindustan or the land of the Hindus had become a place of degradation and degeneration. Her Pathan rulers died the miserable deaths of dogs. They had no sense of her greatness. They had lost their intellect and conscience in sexual enjoyments, empty shows of vanity and soul killing recreations.

India's leaders the Qazis and the Brahmans had lifeless and corrupt philosophy of life. They could not see God in others. The caste system, untouchability, idol worship, social injustice, religious bigotry and economic exploitation were rampant in the land. The so called big people were imperialistic and had commercialized views of life. The women of India had forgotten God generally. The women of so called big and aristocratic families had made marriage custom very costly, lived life of luxury and loved riches and youthful beauty passionately, forgetful of death and had no higher values of life.

The so called big people were money minded and worshipped mammon at the cost of their souls. They had become totally demoralized.

Their prayers were mechanical. They could not see God in man and were bent on their exploitation with a commercialized mentality. They had become addicted to slavery and flattered their political bosses in a base way. Their rituals were very costly. They had no high values and ideals before them.

### **The Retribution:**

So God became very angry with them and wanted to punish them to bring them at the right path. So He made Babar attack them.

God sent Babar as a very violent invader to India for her chastisement. He fell like a ferocious lion on Indians, herd of cows as they were. He came with a marriage party of sin and got hold of India's bride with a force. He was devoid of all sense of Dharma and Divine Presence. There reigned the predominant passion of falsehood and violence in his life and system of government. He was an imperialist through and through. He had made devil his guide and was a mere dupe of lust and imperialism. He had won a great name no doubt, but from the spiritual point of view he was a mere worm of dirt.

He heaped untold sufferings on the Indian women and disgraced them to his utmost capacity. He killed the patriotic Hindu princes with the most hideous barbarity. He rendered many a town into places of human corpses because of his reckless slaughter of the common people. He burnt temples and maqams mercilessly and looted the riches of Indians with extreme violence and barbarism. In short he gave so many extreme tortures and torments to Indians, both Hindus and the Muslims, that they shed tears of blood and wept bitterly and profusely; though they realized that their defeat and misery were the result of their own weaknesses, follies and views.

God saw all this cruelty and barbarity of Babar but felt no sympathy for the sufferers as if He was quite unconcerned and totally neglectful of the fact that He was the common Father of all His people and it was His duty to protect the suffering people. But how could He do that when He had Himself made Babar the agent of His Chastisement.

The poor sufferers offered their prayers to God to protect them from the disaster; invoked their gods and prophets to save them from

the calamity but no one listened to them. They wept piteously and poured their curses on cruel invaders but in vain. The women were more sufferers than the men, as if they were mere pieces of property, lifeless animals and mere instruments of lust. The lot of the poor patriotic Hindu princes was extremely horrible.

### **His Will Supreme:**

Strange are the ways of God indeed. Unavoidable are the decrees of His decision no doubt. Unchangeable are the destinies which He has carved out for men and their societies. It is useless to complain against Him to any body, because there is no second to Him. It is futile to curse one's misfortune and shed tears of blood for one's sufferings unnecessarily; because His laws are unchangeable and He being the Master of His Hukam has His own ways of carrying out His wishes; or giving out rewards or punishments and no one else has the power to question Him, interfere in His plans or has the efficiency to listen to complaint against Him. The best way to bear human sufferings, to improve our lots and cure our ills is to submit to His Will with faith and devotion.

### **Guru Nanak A True Nationalist:**

It is clear from the above songs that Guru Nanak was a great Prophet of God, poet, patriot, Nam Yogi, saviour of his people; national hero; and a typical saint soldier; and all his predictions came out literally true.

As history tells us Guru Nanak was the first great man who used the word Hindustan first of all for India twice in his songs of Babarwani, and he meant by it the land of the Hindus. The aforesaid pity that he expressed for the suffering of Hindu women especially and for the miserable lot of patriotic Hindu princes particularly showed fully well that he was a great sympathizer of the down trodden Hindus. Besides his mention of the frontal mark of the Hindus and his advice to the Hindu women not to accept the forcible conversion from Babar out of fear, or coercion show fully well that he was a true Aryan in spirit.

Guru Nanak was the first Indian nationalist no doubt, who had genuine sympathy for the common sufferers and shed tears of sorrow

for both the Hindu and the Muslim sufferers. It was he who felt extremely sad at the degradation of the Indian women-hood so grievously that no one ever had felt before him. He was surely a strong opponent of Imperialism and not only denounced it in strong terms, the imperialism of Pathan and of the Mughal rulers but also criticized the Qazis and the Brahmins vehemently who were very staunch advocates of religious imperialism. Guru Nanak was certainly a prophet of universal peace and love. But he was a strong advocate of war of Dharma. The anger which he has exhibited in his songs of Babarwani show quite clearly that if he had an organized army he would have fallen on the cruel invaders. But he predicted that the work of killing the enemies of Dharma would be done by Guru Gobind Singh 'Mard Ka Chela'.

### **Guru Nanak Suggests Panacea:**

Both directly and indirectly Guru Nanak suggested that the Indians should build a common nationality in India, not only to get rid of their ills of all sorts but also to evolve a spiritual, free, prosperous future for themselves and for the attainment of this purpose.

1. They must develop values of democratic socialism in their lives and fight against imperialism and capitalism with all their minds and uproot them fully, because they are responsible for all human ills.
2. They should not curse their misfortunes but hold themselves responsible for their ills and improve their lots by their own efforts.
3. They should honour their women and build their character so strong that they should not be led away like sheep and goats in times of wars, but fight against their enemies like true heroines and die the deaths of true martyrs.
4. They should adopt moral values in their lives and deeds and follow high and noble ideals of life.
5. They should give up ways of luxury and sensual pleasures as they were their poisonous enemies and they should follow the motto of simple living of service and love, of humanism and humility.

6. They should see God in all, and bow before Him in all humility.
7. They should have genuine fellow feelings and sympathy for the suffering men and women of their country irrespective of caste and creed.
8. They should believe in fatherhood of God, brotherhood of man and mother hood of nature quite firmly.
9. They should give up escapism of all sorts, face their troubles and hardships with a sense of responsibility and overcome them with an unshakable determination.
10. They should accept the writs of their destiny as a matter of course.
11. They should be true lovers of freedom and should not accept slavery, conversion, or submission at the hands of the tyrants, oppressors and imperialists in any case.
12. They should accept the creed of the saint soldiers devotionally, because it alone can endow them with theism, wisdom, humanism and heroism in the true sense, and make them truly liberated and free people.

These views of Guru Nanak for building of common nation-hood in India are as true today as they were in his days.

### **No Contradictions:**

Some people say in his songs of Babarwani Guru Nanak praises God very much and say that the best religion of man is to yield to His Hukam or Will, then why he did not accept that Will himself (a true devotee of God as he was), criticized Him adversely and even held Him responsible for cruel invasion of Babar. But to remove this objection, it must be understood that the Guru was not only a true devotee of God, but a self respecting nationalist, a true patriot, an independent thinker and an emotional and sympathetic seer; so it was his duty to object to God's actions which appeared to his conscience as unsound and unworthy of Him: but he differed from God or blamed Him in the spirit of a faithful and true son who behaved towards his father whom he thought to be in the wrong. And it was surely the Guru's greatness to do so. Certainly no prophet of God ever showed such a

moral courage and held independence of spirit in his remarks about God.

Guru Nanak first said that it was God who sent Babar to invade India, to chastise the demoralized and devitalized Indians, but further he said that Babar was being led by devil himself. And this statement was a self-contradiction. But if we view Babar's personality closely and dispassionately then we find that this statement of the Guru was not false.

It is a fact that Babar as a Sunni Muslim offered his prayers to God, appealed to his soldiers to fight against the Kafirs of India in the name of Islam and the Quran and made conversions of non-Muslims to Islam in some cases by force. As a missionary of Islam and as a great scholar of Islamic literature, he even invited Guru Nanak to accept Islam saying that as true and great faqir of God, it did not suit him to be a leader of the Kafir Hindus.

But on the other hand he committed such barbarous cruelties as only a follower of devil could do. So it is a fact that both God and devil worked in his personality and he tried to please both according to his highly evolved imperialistic ego.

It is clear from these songs of the Guru that he had no good word for the Muslim imperialists of his times. Even in as many as a dozen songs of his which are included in the Adi-Granth he has called these imperialists as ego-centered tyrants; butchers, Malechhas or the evil-intentioned foreign rulers. In Asa-di-war he even goes as far as to call them as manas khane or man-eaters. The fact is that the political imperialism of these rulers, based as it was, on their religious imperialism, social injustice, economic exploitation and kafir-Phobia; was surely extremely dangerous from the view point of Guru Nanak who upheld and advocated spiritual communism and democratic socialism so strongly. The anger which he has exhibited in his songs of Babarwani, shows quite clearly if he had an organized army, he would have fallen on the cruel invaders. But he predicted that the work of killing the enemies of Dharma and country would be done by Guru Gobind Singh 'Mard Ka Chela.'

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## Non-Violence & Violence

God has been spoken of as a violent reality in some sacred books, though non-violence has also been attributed to him as his very important aspect. The Sikhism has given innumerable names to God but it also speaks of Him as Murari, Madhusudan, Asur Singhar, and Dusht daman. These attributes of him mean that He is a practiser of violence, and killer of evil doers and devils.

Guru Gobind Singh says of God's power of violence as Bhagauti, Chandi, Sri Sahib and Kirpan, which He uses in wars of all sorts. The Guru, in his philosophy of life, stresses this fact again and again that Bhagauti should be evolved in life in the form of true heroism and used in the war of Dharma with the fullest confidence.

In God's nature, violence is to be seen universally. Death, disease, poverty, old age, epidemics, wars, battles, fightings, quarrels, disputes and noises all are the various forms of God's Violence. In nature all living creatures are living on other living ones. Big fish must feed on small ones in order to survive. The worms, beasts and birds of prey live on their own species in most cases. The Gurbani says: *Jiankaaharji kana hi kare.*— (All living creatures are feeding on other living ones, and this system of livelihood has been arranged and provided by God Himself).

In reality, nature is the very mixture of opposites. In it virtue must struggle against vice to grow and survive. So is the case with opposites of non-violence and violence. But there is not the difference of kind in them. There is but the difference of degree in them. While the positive side of one reality is called violence, its negative act is called non-violence. So is the case with other opposites.

Negation of violence is impossible in the nature. Otherwise non-violence too must, disappear and thus, bring the whole world to extinction. But this cannot happen. Because the whole manifestation

is the expression of one cosmic life. To manifest His attributes through opposites is His living and eternal characteristic.

Non-violence has been defined variously, but its main meanings are giving no injury to others. The Gurbani says clearly “*dukh na devo kise ji pat sion ghar jao*” “Give no injury to others and then you will enter your original Home of spontaneity honourably.” But in so far as injury is concerned it is an eternal aspect of “Sargun” or manifest God and the souls cannot live or struggle unless they cause injury to others.

Violence in relation to injury is of various sorts indeed but its main types are:-

- (1) **Violence of Food:** Meats and fleshs which are being used by men and beasts, birds and insects of prey all over the world are obtained by violence alone. Vegetables which are being used universally, also contain souls and feel pangs when they are injured.

Sir Doctor Jagdish Chandra Bose proved through scientific experiments that vegetables, plants and trees contained conscious life in them, and when injury was caused to them, they felt it emotionally, physically and mentally.

Guru Nanak, too, says in the Asa-di-Var, “All the grains without exception contain souls in them. Water first of all is a universal soul by using which all other souls get greenness of life.” Fire, too, which is needed for cooking and other purpose destroys innumerable lives violently.

So, man cannot remain alive if he gives up taking meats of all kinds, fish, grains, vegetables and fruits, and milk (which also is got by violence) and renounces the use of fire. If he does so, that will be an act of committing suicide on his part. God or Inner Universal Spirit certainly actuates him to take such food for his survival and He Himself is responsible for its wrong, if any.

- (2) **Violence of Hot and Evil Words:** This violence is being practised universally in verbal and written forms, both on big and small scales. All our abuses, taunts, noisy slogans,

slandering epithets, pinching criticism, and loud boastful lusty and accusing talks are surely the exhibition of violence. Even some of our great men have used violent words for their opponents and some religious books contain pinching and heart-piercing words, for others which are a perpetual source of violence for them.

- (3) **Violence of Evil Wishes and Looks:** To entertain ill wishes against others or cast evil looks on them through their instigation is an act of violence because, thus, we injure others through sending to them the currents of evil thoughts and impressions which cause violent harm to them.
- (4) **Violence of Evil Systems of Society:** Imperialism, capitalism, casteism, untouchability, materialism, atheism and communalism are based on violence and they cannot survive at all in an atmosphere of non-violence.
- (5) **Violence of Evil Acts:** All acts of exploitation, cruelty, oppression, injustice, aggression, theft, cheating, deception, egoistic cleverness, jealousy, dualism, looting, luxury, flattery, bribery, bigotry, show, vanity, lust, anger, attachment, greed and conceit are definitely acts of violence and they lose their very meaning if violence is not attached to them.
- (6) **Violence of Destruction:** We take medicines to destroy the germs of diseases which are living beings. We kill flies, mice, mosquitoes, snakes and other poisonous insects to be safe from them. We crush innumerable insects and worms under our feet especially when we wear shoes fitted with iron underneath. We destroy innumerable lives, both visible and invisible, through the fire that we burn and the light that we light. We take the lives of innumerable bacteria through our breathings and various chemical productions. We destroy numberless living creatures through our acts of cleanliness, bathing and answering the calls of nature.
- (7) **Violence of Punishment and Beating:** For commission of sins and crimes, men receive punishment from individuals, societies and courts of law. Animals of burden and men of low

character, prisoners thieves, slaves and devils are given violent beatings by their masters. Even children, boys and women are given violent thrashing by their parents, teachers and husbands respectively. No individual or nation can afford to forgive the evil doers, sinners and criminals. Guru Nanak says:-Murakh gandh pave munh mar.” (It is through violent beating indeed that idiots receive lessons of self-reform). Waris Shah, a great poet of Punjab, says; “danda pir hai vighrian tigrian da” (verily rod of violent beating can reform the corrupt and degraded people).

- (8) **Violence of Revenge:** Human nature is apt to take revenge for wrong-doing which is committed against it. The history of the world shows that inestimable is the violence which has been committed in the name of revengefulness or vindictiveness.
- (9) **Violence of Authority:** Rulers, kings, governors, officers, policemen, judges, parents, teachers, masters and other men or women of authority must exercise violence to keep their dignity safe and administration effective and honour protected. They cannot afford to remain non-violent for ever.
- (10) **Violence of Fighting:** The ‘violence connected with fighting is of the most destructive and oppressive type, because it gives rise to all the battles, wars, quarrels and disputes. It is being exercised universally ever and ever on big or small scales and in narrow or wide spheres and it shows fully well that God is a continued fighter.

These days violence of war has become immeasurably horrible because of the destructive and cruel weapons of scientific inventions and no nation or country in its senses can afford it in the real sense. But still this violence appears through causes of nature, Will of God or as a result of our deeds, and no human power is able to check it. Our duty is to meet this violence in accordance with the dictates of conscience and Dharma, violently or non-violently, according to the needs of time. The result lies in the hands of God and we must benefit

by it to the best of our capacity. Organized and methodical violence against enemies of Dharma can produce the real spirit of chivalry and heroism in a nation which is its most important need for progress and survival.

No nation or country can rule non-violently, because they will be letting loose of the brute and devilish powers and upsetting of the whole arrangements. It is wrong to say that Ashoka after accepting Buddhism, gave up violence altogether and ruled non-violently. To Ashoka, non-violence meant only giving up desires and acts of territorial aggrandizement; otherwise in his internal administration he used violence against Hindus, evil-doers and criminals freely and was drastically prepared against his external foes. Summarily, he could not afford to lose his authority by observing non-violence.

Wrong notions of non-violence have been followed in India many times and these brought innumerable sufferings consequently. For example Mohd. Gauri was defeated and taken prisoner by Prihtvi Raj twice but, on asking for forgiveness he was set at liberty. But in another fight, he brought out many cows and arrayed them in front of his army. The Hindus did not attack the cows, because it was an act of religious violence for them to do so and, thus, they lost their battle and brought slavery on India.

Many of our ruling ancestors forgave invaders like this because they had false ideas of non-violence, mercy and forgiveness and, thus, brought counter-troubles on themselves. It is very heart-piercing part of the Indian history that our youths saw thousands of their women-folk being carried away by foreign invaders and did not raise even a finger against them because they were misled by false ideas of non-violence and “karma” philosophy activated especially by Buddhism. Could cowardice and inhumanism go any further ?

Generally, violence is associated with warlike activities but violence committed through other means is also harmful. Particularly violence done to human beings is regarded as violence, but injury done to animals, plants, trees, birds and insects, too, is violence because they also contain souls, lives, feelings and emotions. Broadly speaking, complete violence is quite an impossibility. It is but a relative term. It becomes a vague term when it is analysed minutely.

The worst type of violence is that indeed which is exercised by one's people against one's own individuals and communities. Hindus have been very violent to their own people in the past. They treated untouchables, the so called people of low caste, the poor, labourers, depressed classes, neighbours and the women with human violence through ages and ages. Our record in the past is surely most violent. But now, too, we have shown violence to our own people no less cruelly.

The political partition of India in 1947 was itself a great violent deed in itself. Countless people suffered immense violence through it. After partition, we placed the Hindus of East Bengal at the mercy of those who regard them as kafirs, as inferior beings, as second rate citizens and do not see God in them at all. The result is that 65 lakhs of them have been pushed out forcibly, thousands have been made victims of forcible conversions by one way or other. And remaining 120 lakhs people are living like actual slaves with nobody to sympathize with them. On the slightest pretext, they are treated like scapegoats and punished with extreme violence. They will never know what real independence means.

Tibet was sort of a buffer state between China and India. We had many ties of friendship and religion with Tibetans. They were our close neighbours but when they were being subjugated violently and unjustly by communist and expansionist China, we did not save them. We were, thus, violent to Tibet and allowed it to become an enemy which will ever be ready to endanger our freedom.

Even our having so many talks with Pakistan about Kashmir, we are showing violence to our own people. Kashmir is ours legally, constitutionally, morally and politically. Pakistan has held a considerable part of it through aggression which she has confessed even herself. Now to give the whole of Kashmir to Pakistan out of cowardice, fear, coercion, appeasement, flattery, or pressure of Western powers, like America and England, will be an act of violence to our own people.

Non-violence and violence have been there with different religions and ideologies, and different are the interpretations which have been given to them.

Ancient Hindus were cruel to the aborigines of India violently and called them “chandals” or degraded wretches. They Perpetrated innumerable cruelties on the Shudras. They were very cruel to the Buddhas later on.

The Bhagwat Gita, which contains the very essence of the Hindu philosophy, praises non-violence as one of the noblest virtues but still advocates war of Dharma openly which entails violence.

Buddhism has defined non violence for complete avoidance of war while similar has been the interpretation of Jainism. These two religions due to their wrong interpretation of non-violence, made India impotent at the peak of her glory.

Innumerable are the stories of sufferings of the non-violent Buddhists at the hands of the Muslim invaders. For example hundreds of the Bhikshus were cut to pieces at Taxila with utmost violence and they submitted to violence with folded hands without raising a voice against them.

Christianity has advocated universal brotherhood but its followers have enslaved innumerable people of the world through their acts of horrible violence. The diplomacies of the Christians rulers are based on exploitation and violence. The missionaries have also spread their religion with strategic tactics and exploitation. In India, they are using their violence on a very large scale to increase the number of Christians. They have not only converted most of the Nagas to Christianity but are also instigating them to rebel against the authority of India with vehement violence. In the world there are still many countries which are smarting under the violent rulers of the Christian rulers.

Islam gives open sanction to its followers to use violence against non-muslims whom they call kafirs openly. This violence has been called by them as Jihad or religious crusade against non-muslims. The History of world, especially that of India, gives ample proof of the fact that Islamic invaders, rulers, mullahs and Qazis have committed innumerable acts of violence in their wars,

Governments and religious propagation. Most of the conversions to Islam have been altogether forcible.

Even recently, Pakistanis who profess Islam have committed many acts of violence against India. They invaded Kashmir and grabbed a considerable part of it aggressively. In their career of loot and murder, they have crossed the cease-fire line a thousand times. They have got lakhs of people, infiltrated into Assam, Tripura, and West Bengal to have their majority in these lands and claim them as parts of East Pakistan at a proper time. They brought about the conspiracy of Sheikh Abdullah and his party. They have established a regular system of espionage in India.

They have tried their best to make Indian muslims unfaithful to their motherland. They have carried on a very poisonous and contemptuous propaganda against Indian leaders through their press. They are full of hatred, jealousy and enmity for Indians. They have entered into a war-pact with China to enslave India and are giving war threats continually. They have supplied arms to the Nagas. The Pakistanis wish to grab the whole of Kashmir and so they are making their western allies exert pressure on India. They have refused to pay debt of India and even got two amounts of Rs.55 crores and Rs.88 crores from her through coercion. They have digested Rs.500 crores worth of the property of the refugees whom they mercilessly kicked out and have even devoured their temples and Gurdwaras. There is, surely, no word of non-violence in their ideology. They think it as the philosophy of cowards and fools.

Communist China is ever and ever preparing for war and intends to turn the whole of Asia into a communistic state. In her career of expansion when she invaded India, instigated by Pakistan and invited by Indian communists, she committed horrible acts of violence, not only against Indian soldiers and peaceful Indian villagers but against her own soldiers as well. The violence of communist China is of very barbarous type because she is Godless through and through.

Mahatma Gandhi made non-violence one of the greatest principles of his life but by it he meant universal love. He never accepted and recognized that non-violence which was to be got at the cost of Dharma, justice, manliness, truth and bravery. He openly said that evil must be resisted by all possible means whether they were non-violent or violent.

Once he ordered a sickly calf of his Ashrma to be shot dead so that, incurable as it was, it might not suffer for long unnecessarily. Surely, it was he who pressed hard that Indian forces should be at once sent to defend Kashmir against the so-called tribal invaders.

It is a fact no doubt that he practised individual non-violence and also made groups to exercise it and he succeeded in his work of general awakening a great deal. But he succeeded because he had to deal with cultured rulers who feared the world opinion and also wished that Indian non-violence might not develop into violence; otherwise his violence would not have succeeded if he had been in Mughal times.

Besides, the violent movement of the terrorists, victories of Azad Hind Fauj, revolt of the Indian Navy, and weakness of the Britishers caused by the war of Hitler helped the cause of the Mahatma. Undoubtedly, India's struggle for independence prepared the fact quite well that non-violence and violence must walk abreast to bring success nearer.

The Sikhism has given the right meanings to non-violence and violence. Guru Nanak and his seven successors were prophets of peace. But the 6th Guru Harbobind and the 10th Guru Gobind Singh fought wars of Dharma against the Mughal imperialism. Guru Gobind Singh sent Banda Singh Bahadur to the Punjab to fight the war of independence offensively because he had seen that mere defence could not serve his national purpose. It was an important part of Banda Bahadur's invasion to take revenge on the enemies of Khalsa Panth like Wazir Khan Nawab of Sirhind who had first bricked alive two younger sons of Guru Gobind Singh, then demolished the wall when they had become unconscious and then butchered them like goats.

Guru Gobind Singh's philosophy of war which was the result of his continued saintly thinking, is quite clear indeed. In Zafarnama which he wrote to Aurangezeb, he said quite obviously that when nonviolence failed, it was the right of the saint soldier to take up violent sword for the defence of Dharma.

Guru Nanak, as it is clear from his divinely revealed poetry, was a strong advocate of war of Dharma. The anguish, which he expressed so violently against Babar's invasion, shows quite well that if he had

an organized army, he would have fought against the invader. Guru Arjan Dev prepared his son Hargobind martially to fit him to fight the wars of Dharma which awaited him. Similarly, Guru Teg Bahadur gave the due martial instructions to Guru Gobind Singh to prepare him for war of Dharma which was in store for him.

Even Guru Hari Rai, the 7th Guru, who was the very embodiment of spiritual emotionalism, helped DaraShikoh with his army to save him from the pursuing soldiers of Aurangzeb.

Virtue of non-violence has tremendous power of creativeness, sacrifice, austerity, toleration, heroism and awakening provided it is evolved in life properly. Lord Christ's non-violent sacrifice produced wonderful results. Nonviolent sacrifice of Guru Arjan Dev and Guru Teg Bahadur not only sowed the seeds of real heroism in the Sikhs but it is nourishing them with continued actuation.

Mahatama Gandhi was a real prophet of non-violence. That is why his non-violent movement produced marvellous consequences. Frontier Gandhi Khan Abdul Ghaffar Khan has also set a very glorious example of non-violence which helped him much in winning the hearts of his people.

Non-violence is productive of a great spiritual force really in case it is exercised by real saints for the noble cause of Dharma. But non-violence too, has its proper time and atmosphere to prove really effective.

It is said about non-violent resistance and suffering that it melts the hearts of one's enemies and persecutors. Mahatma Buddha, too, said that violence should be overcome by non-violence. But this fact has been belied by history so far. Just as weeping and humble submission on the part of a goat cannot melt the heart of an attacking wolf similarly sacrifice of the saints fails to produce any pacifying effect on their devilish and brutal persecutors and murderers.

Guru Arjan Dev was an ideal yogi and Brahm Giani and Guru Teg Bahadur a "param saint" but their non-violent martyrdoms did not melt the hearts of Jehangir and Aurangzeb at all. The Nawab of Sirhind became still more cruel after he had butchered the saintly, heroic and innocent sons of Guru Gobind Singh. Millions of Sikhs were killed

and butchered most barbarously by the Mughal rulers of Punjab especially by Abdul Samad Khan and Mir Manu, but their non-violent sacrifice did not relent the cruel oppressors even a bit.

So it is quite clear that non-violent sacrifice and martyrdom fail to melt the hearts of hunters and devils. Non-violence and that too in individuals of very high spiritualism, can prove effective and that, too, in cultured society but it is altogether useless in the society of lunatics and devils. Those, who boastfully say that their collective creed is exclusive non-violence, are neither politically wise nor religiously sound but are very timid at hearts.

The Sikh Gurus are quite clear in their views about non-violence and violence. They say that the saint-soldiers should use non-violence and violence according to the needs of time and that, too, for the defence of Dharma. They say that non-violence and violence are equally important provided they are used for the right cause at the right time by the right persons. They say that India should develop both the powers on right lines. They tell quite obviously that those who remain non-violent before the violence of the enemies of Dharma and country through their blind belief, are surely traitors, sinners and criminals. Surely in the eyes of the Gurus, only those people are really non-violent who rise above ego and become fully attuned to God's will, otherwise all ego-centred people are violent.

The Gurus did not attach much importance to non-violence or violence as they did to Dharma and justice. Being the votaries of God who is Murari and Dusht Daman, they say in clear terms that an egoless saint-soldier is not responsible for his actions whether he is violent or non-violent because God alone is Doer in him. Gita, too, advocates the fact quite obviously "A true yogi may murder an enemy of Dharma but he is not responsible for that because I alone am the Doer in him".

We Indians are mostly non-violent by nature; because we see one God in all human beings, believe in universal love, disinterested service; look on territorial aggrandizement and enslavement of others a great sin; never initiate aggression; believe sincerely in principle of peaceful co-existence, want to solve our problems and problems of others

through peaceful means but that does not mean that we are cowards and do not do our duty of just violence.

We definitely meet violence with violence when our Dharma and freedom are in danger. We have a right to fight our violent and aggressive enemies with due violence. We cannot afford to remain exclusively non-violent when our very borders are in danger. Our two enemies China and Pakistan are wedded to the ideals of violence, wish to enslave us and are ever preparing for marital purpose. We must be non-violent and violent at the same time and be able to defend our honour and Dharma. It is our sacred duty to safeguard the honour and freedom of our country.

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## The Philosophy of The Sword

According to the law of manifestation, the opposites of war and peace have ever been coexisting in God's creation and will continue to remain so eternally because they are co-relative and serve the divine purpose of making their own existence possible of development and evolution.

In God's nature there is the animal, the brute, the devil and the passion of rajogun (aristocratic state of mind) and anger and these, though they are the necessary condition for the growth of their opposites, create conditions for war when they are organized and actuated by the divine Hukam. Thus war is also a living attribute of God and has ever been present in nature, otherwise there would have been no existence of peace as well.

In the gurbani God has also been spoken of as Sridhar or wielder of the sword; asur singhar or killer of devils and Dharma rakhiak or defender of the faith because He shows these attributes in the actual play of the universe.

God created the world as His image, no doubt, and has taken the responsibility of leading it to perfect evolution Himself. As a result of evolutionary process, whenever there is a decay of dharma in the world, God manifests Himself in a special form (guru) or divine personality to destroy evil and restore dharma. This is His eternal law and Guru Gobind Singh, the divine messenger, gives clear proof of the fact when he says in the Vachitar Natak:

God has sent me into the world for the very restoration and upholding of eternal dharma;

The Guru has given me the instruction to destroy the evil-doers and tyrants and protect the saints;

Let the good bear in mind that this alone is the object of my appearance in the world. (Dasam Granth – P.57)

Just as the war of Dharma is an eternal attribute of God, so it is permanent aspect of gurmukhs or God-centred souls, because the disciple must be cast in the mould of the Master. It is the sense that Lord Ram Chandra has been spoken of by Guru Nanak as a gurmukh in the Sidh Gosti and he certainly waged a war of Dharma.

Guru Arjan Dev says that gurmukhs are the comrades of Lord Krishna (gurmukh sangi krisan murare ) because Lord Krishna was certainly a divine fighter. The God-filled devotees, men of divine knowledge and Sitas (ideal women) have been spoken of as saint-soldiers in the realm of action of the Japji in the same light.

The divine bard in the Guru Granth Sahib places Lord Bavana of satjug, Lord Rama of treata, Lord Krishna of dawapur and Guru Nanak of kalyug on the same footing because they all were divine fighters, though it is a fact that their personalities and times were different. In the same light Guru Arjan Dev called himself a champion of God because of his martial identification with Him. Guru Nanak mentions the Saint soldier;

O my friend if you want to play the sport of love  
Then enter my lane with complete self-surrender, self sacrifice  
Carrying your head on the palm of your hand  
With conscious and firm belief  
That you have to follow the path of love  
Without any mercenary calculation hesitation, fear and  
reservation. (G.G. P.1412)

### The Creed of Saint Soldiers:

Guru Nanak uses the word Sur Nar (Yogi and brave man) and Guru Sura for the Saint-soldier. His ideal man the gurmukh is also a saint-soldier. All the Sikh Gurus as true saint-soldiers, not only fought against autocratic tyranny, religious fanaticism, social injustice, atheism, communalism, oppression and exploitation, non-violently or violently according to the needs of their respective times, but they also upheld dharma and practised its principles of truth, love, wisdom, justice, righteousness, democratic socialism and contemplation of God's name with all their love and devotion.

## **Guru Gobind Singh's Ideology of the Sword**

Guru Gobind Singh worshipped the sword (weapons of warfare). But the sword to him was the symbol of the goddess of war of dharma and he called it Bhagauti, Chandi, Shamsir, Srisahib. According to the Guru, the sword is surely the symbol of God's own spirit of heroism which manifests itself in the lives of saint-soldiers and enables them to fight the war of dharma fearlessly and victoriously. He also uses the word sword in the sense of God Himself. He is All-Steal, says the Guru. In the beginning of his work, Vachitar Natak he says:

I bow to the Wielder of the sword devotionally and pray to Him to help me in the successful completion of the book Vachitar Nanak, the Wonderful Drama.

### **In Praise of Sword he says:**

O sword you are subduer of the countries;  
And destroyer of armies in the battle field;  
You adorn the glory of the brave immensely;  
Your arm is invincible;  
Your brightness is refulgent;  
Your radiance dazzles the sun;  
You bestow happiness on the good;  
You terrify the evil doers;  
You scatter the sinners;  
I seek your protection;  
I hail the Sword which is the Creator,  
The Saviour and the Nourisher of the world.  
(Dasam Granth P. 38)

In the first stanza of his Chandi-di-var, the Guru says that God manifested His Sword before the creation of the world; and it was this Sword indeed which gave powers to Lord Rama and Krishna and gods and goddesses to fight the war of dharma. Similarly he says in his Zafarnamah that the saint-soldiers perform all their deeds in the name of God who is the Master of the sword, spear, arrow, axe and shield.

Guru Gobind Singh was a perfect Unitarian. To him Goddess of War was not any separate entity from God. It was His own power which

manifested itself in the War of dharma through valorous deeds of the saint-warriors. To remove the misunderstanding and clarify the vision of his people about the sword the Guru performed a great yajna costing tremendous amount of money and involving huge labour and energy through learned pundits, chief of whom was Kesho Dass of Benaras. But when the so-called goddess did not appear and the pundits had escaped, he put all the paraphernalia of the yajna in the fire. A huge conflagration rose up. The people thought that the goddess had appeared. They came running to the spot and asked the Guru where the goddess was. The Guru with his proverbial sense of humour unsheathed his sword and waving it high in his hand said, "This is the goddess of war; worship it by evolving its values in life; fight the war of dharma with it and you will certainly become free and victorious people." He believed that it was the goddess of war the divine martial spirit which descended into the lives of gurmukhs and made them capable of fighting the war of Dharma. So this goddess was to be worshipped in the form of cultivation of divine heroism in life.

Guru Gobind Singh's philosophy of war consisted in the three great emblems of deg, teg and fateh. By deg he meant that all the means of livelihood should be made the common property of all the people and the earnings acquired through them be shared equally by all on socialistic basis. By teg he meant that weapons of war and administrative power of war should be used for protection and upholding of dharma only. Tegh or sword was to be the central point of Degh and Fateh. By Fateh he meant the victory of God the victory of dharma, the victory of principles of goodness, beauty, truth and justice. These principles were the foundation on the basis of which he wanted to establish his spiritual democracy. This divine song affords the key to his ideology of war in the clearest terms:

The man's life in the world is surely blissful  
Who sings praises of God with his tongue  
And cherishes love for the war of dharma in his heart;  
Who, by making the proper use of his temporary life,  
Mounts the boat of reputation,



And by it crosses the sea of the world along with others;  
 Who makes his body the very embodiment of perservering  
 efforts;  
 And enlightens his brain with the lamp of divinity  
 And who, with complete self control  
 Takes up the sword of wisdom  
 And totally drives away the witch of cowardice from his life.  
 (Dasam Granth – P. 570)

Guru Gobind Singh was originally a prophet of peace. Temperamentally he wanted to establish peace in the whole world. But war was forced on him. He never sought it. He ever fought it in self defence and for that he was quite justified because otherwise neither would he have evolved his own wonderful personality nor could he have created the Khalsa Panth to save Indian religion and culture from absorption into foreign religion. For him violence was the last resort to be adopted for the solution of life's problem and he made his ideology of war quite clear when he said in a verse of the Zafarnama:

When all other means fail to save dharma  
 It is quite lawful for a saint-soldier to take up his sword.  
 (Dasam Granth - P. 1390)

It was in the light of this cult that when he saw that Bahadur Shah had failed to keep his promise, he instructed Banda Bahadur to fight the war of liberation offensively. But at the same time he exhorted him to be above all sorts of intoxicants, sexual temptations and earthy allurements.

There is no doubt that Guru Gobind Singh worshipped the sword (weapons of warfare). But the sword to him was the symbol of the goddess of the war of dharma and he called it Bhagauti, Chandi or Sri Sahib. And this goddess had no separate existence from God because, according to Guru Gobind Singh, there was only one life in the whole universe and that was the absolute God. Nature was His very manifestation and it was the special powers of nature which were called gods and goddesses. To infuse spirit of divine heroism in the Khalsa

soldiers, the Guru started the tradition of nectar ceremony in the spirit of faith and devotion and made them to drink the heavenly water of the steel prepared by recitation of the gurbani, the divine touch of the Five Beloved Ones, charged with the divine sword. And gave them the distinctive garb of five kaks which, besides their physical advantages, stood mainly for the Godly values of life. He made them wear kesas (unshorn hair) because this was an emblem of sainthood, conserved and preserved divine energy and was of practical help in the exercise of nam simran (because Sikhism is essentially the religion of God's name). He made them wear the kirpan because it was a symbol of a goddess shakti and was to be used in the war of dharma alone. He made them wear a steel bracelet which symbolized the cultivation of a steel-like spirit for the worship of truth, continually struck an optimistic ring on the pulse and indicated the chain of the Guru's discipline. He made them wear shorts which stood for self purification and alertness and a comb which aimed at the production of electric energy in life and symbolized a continued struggle against the eradication of evil.

According to Guru Gobind Singh, observance of spiritual democracy was to be the special feature of the saint-soldiers' code. He chose five beloved ones and baptized them with a creed of ambrosial steel and then stood before them with folded hands as a disciple and was likewise baptized by them. He called them comrades of the commonwealth of the Khalsa. He merged himself fully in them and energized them into a divinely inspired militant people. He used his divine poetry as a miraculous vehicle to arouse their dormant energies. He converted Madho Dass Bairagi into Banda Singh Bahadur and made him his atom bomb for the chastisement of the enemies of Indian dharma.

He succeeded in commanding the unflinching devotion and loyalty of his soldiers and found adoring love in their hearts. He made them how before God and none else. He placed no earthly or heavenly lures before them and yet everyone of them thought it his honour to live and die for his cause. He fired them with undying patriotism of the sincerest type. He infused such an invincible spirit and unshakable faith in them that they passed through the hardest types of ordeals singing his songs

of patriotism and welcomed death with spiritual smiles on their lips and heavenly luster on their faces. And, as the dispassionate students of history know, such national heroes and liberators of the Punjab as Maharaja Ranjit Singh, Hari Singh Nalwa, Akali Phula Singh and Sham Singh Attariwalla admitted frankly that the fire of genuine patriotism and national freedom which burned in their heroic hearts was ignited by Guru Gobind Singh alone.

The Guru showed no preference to any one of his soldiers. He was ever ready to yield to their collective demands and legitimate wishes; he never acted as a dictator. He differed from them personally but he yielded to their wish to leave Anandpur though he suffered huge losses as a result. It was also through compliance with the wishes of his soldiers who represented the Panth that he left the fort of Chamkaur to save his life for the completion of his mission. It was also in accordance with the desires of his admirers Nabi Khan and Ghani Khan, the Rohilla Pathans, that he wore the blue garb of a Sufi faqir and allowed them to call him great Spiritual Guide or Uch ka Pir.

He believed firmly in Hindu-Muslim unity. He saw one God in all people and wanted to nationalize Indians on liberal lines. He maintained that humanity was one and mosques and temples, the Quran and the Purans pointed to but one reality. Many national minded Hindus and true Muslims sided with him in the war of liberation. Especially Pir Budhu

Shah of Sadhorra, who was one of the commanders of the Khalsa forces at the battle of Bhangani and sacrificed his four sons and two brothers for the Guru's cause, understood him. General Sayyad Beg left the command of the Mughal army joined the Guru because he realized the justice of his mission. Nabi Khan and Ghani Khan helped him at a very critical time at the risk of their own lives because they respected his ideals. The Guru extended the hand of friendship to Bahadur Shah for the sake of national unity but, as ill-luck would have it, it could not fructify.

The Guru never compromised with the forces of evil even in the midst of the hardest types of trial and ordeal and he never adopted an unjust measure for the execution of his schemes. He never attacked

any helpless soldiers of the enemy nor did he allow his soldiers to loot anyone's wealth or exploit the vanquished enemy in any way. He enjoined on them not to harm children and women during the warfare. The criminal attack on another's women was one of the greatest sins and he asked his soldiers to avoid it at all costs.

The Guru instructed his soldiers to salute the flag of dharma or Nishan Sahib which has the five vernal colours of truth, creative action, divine grace, Name or meditation and sabad-enlightenment, to become worthy of holding the sword that guarded the spirit. Thus the Guru spiritualized the use of the sword.

The Guru had a great faith in prayer. He prayed that God might bless him with the death of a martyr and this prayer of his was certainly fulfilled. Even when he was mortally wounded by the treacherous agents of the Mughal imperialism he did not complain of the wrong doers but said with perfect faith and devotion that what had happened was surely according to God's will.

Among the Sikh Gurus it was Gur Har Gobind the Sixth Master who took up the sword first of all, to defend his dharma. Shahjahan forced four wars on him because he wanted to crush the Sikh movement. But the Guru accepted his challenge as a unique saint-soldier and defeated him in all of them. The wonderful victories that he won, the marvellous bravery that he showed and unflinching co-operation and loyalty of his followers that he enlisted, showed quite clearly that this was the divine sword indeed which guarded his Spirit.

The second Guru who wielded the sword was Guru Gobind Singh, the Father of the Khalsa. It was through his sword that he showed unique heroism in the war of dharma and poured martial valour into his soldiers and changed them into saintly knights, national heroes and saviours of dharma. The unique sacrifices that he made, the great sufferings he bore so cheerfully, the matchless faith in his resignation to God's will; the unquestioned loyalty and co-operation of his soldiers that he won proved it beyond every shadow of doubt that the sword that he wielded guarded his Spirit wonderfully.

Banda Singh Bahadur held the sword that Guru Gobind Singh gave him. He won spectacular victories over his enemies, under-went

great sufferings and at the end attained martyrdom which was unique in the history of the whole world. He was a great national hero who was cut to pieces bit by bit but embraced death for the sake of his motherland singing this song of Kabir “True hero is one who fights for the defence of Dharma. Is cut limb by limb, but leaves not the field. (G.G. P. 1105)

Extremely hard were the forty years for the Khalsa which followed the martyrdom of Banda Singh. The Mughal rulers, especially Abdul Samad, Mir Manu and Zakaria Khan inflicted unlimited cruelties on them and sanctioned their reckless slaughter by law. Prices were fixed on their heads. They were killed in thousands most barbarously but none of them turned his back on his faith or begged pardon of his enemy or accepted the religion of his opponent though tormented by extreme types of barbarity. They on the other hand accepted their cruel deaths cheerfully with complete resignation to the Will of God. They surely held the sword of Guru Gobind Singh which guarded their spirit. During the pre-Sikh Raj, the Sikhs were hunted like wild animals, living in tatters and without means of sustenance yet they would come out of their hide outs in jungles with lightening speed to rescue the Indian women that were taken prisoners or enslaved by invaders from North-West-Frontiers, and restored them to their guardians. They would risk their lives to save the honour even of one Indian woman fallen in the hands of the mighty despots. Verily they were the guardians of Indian honour and culture. Verily their swords guarded the Spirit of India.

During India's struggle for national independence and aggressive wars waged against India by China and Pakistan once again the sword of the Sikh saint-soldiers brought home to us the virtue of the Sword that guarded the Spirit.

The Khalsa has become the nation of martyrs by God's will. They have thrown up thousands of martyrs, the saint-soldiers. Martyrdom of Guru Arjan Dev and Guru Teg Bahadur are unique in the history of the world.

Verily Guru Gobind Singh taught his soldiers by example, as well as by precept viz that if they were saint-soldiers and worshipped the Name-inspired sword with faith and devotion and used it for the defence of dharma or establishment of God's kingdom on earth it would certainly guard their spirit.

The unlimited sufferings which Guru Gobind Singh bore so cheerfully speak of his unlimited greatness. His life was really a life of supreme wonders— a Vachitar Natak – but greatest of his wonders were the evolution of a unique personality which is certainly more valuable than creeds and institutions, the creation of the immortal Khalsa which is wedded to the establishment of God's kingdom on earth, the production of matchlessly inspiring martial poetry which is unique in the whole range of literature which always keeps on inspiring the Sikh soldiers with this divine song of matchless bravery-

O Beneficent Lord of the world, give me this favour of life  
that I should ever practice divine virtues fearlessly,  
That I should never fear while fighting my enemies,  
That I should ever win certain victory over them,  
I am but a humble servant of God  
And I have come into the world simply to see the wonderful  
drama of His creation.  
That I should ever behave as your true disciple of fervent faith,  
That my only aim in life be the singing of Your praises  
And that while the end of my life is near  
I may merit the death of a martyr  
While fighting a battle against the enemies of dharma.  
(Dasam Granth. P.99)

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## Ideal Humanism

*This is the last article the late Prof sent us before his death -  
Editors*

Humanism was a creed, a practical way of life, a creative life philosophy and a productive yoga with Guru Nanak. He associated certain inflexible principles with it and said with force that there could be no actualization of humanism without their strict observance.

The Principles are:

### Unity of God

There is one cosmic life in the whole universe and it is being led by God Himself eternally. One abstract and unmanifest God has become many and manifest in the universe Himself out of spontaneity. To believe in oneness of cosmic life is to believe in fatherhood of God, brotherhood of Man and motherhood of Nature.

### Dignity of Man

All human beings are God's representatives, sons, comrades, selves, and sacred shrines. Guru Nanak says that God Himself has taken up the forms of men, women and the nature through His Hukam, Name or Sabad and is playing His play of the world through them. Besides the man is ultimately to become one with Him through self-realization and self-perfection. God wills so. So to respect, love, appreciate, serve and even adore human beings is to worship Him actually. The Guru sings of human dignity thus:

All men are great;  
None of them is low.  
God alone has created their personalities with His Name;  
And Onecosmic Light pervades them brimfully. (G.G. P.62)

## Spiritual Communism

The Guru was certainly a great believer in spiritual socialism. These were the principles of his Divine Communism:

1. To work creatively and earn an honest living.
2. To share one's joys, earnings and attainments with others on socialistic basis.
3. To practice the name-values such as contemplation, wisdom, devotion, love, purity, beauty, justice and heroism practically and actualize them in constructive and progressive lives.

The Guru was of the opinion that if these principles were adopted with the spirit of practical humanism and creative spiritualism then the whole world could be converted into a veritable paradise. What a wonderful song it is, which the Guru sang about spiritual communism:

It is our duty to derive fragrance from every scented pot that we find.

O Friend, if we have beauties of life, we must share them with others on socialistic basis,

But we should not share our evils with others.

On the other hand, we should conduct ourselves on the path of life quite unselfishly,

By giving up our faults.

We should equip ourselves with necessary qualifications.

For the performances of our duties, we should stick to our posts of responsibilities fearlessly.

We should talk of high ideals of philanthropy and righteousness wherever we go.

And we should drink the nectar of life spontaneously.

After having purified it of poison altogether. (G.G. P. 766)

## Humility

The Guru was the very incarnate of divine humility. He said, "Sweetness and humility are the very essence of all the virtues and beauties of life." He said that humility was to see one God in all the beings and bow before Him in all reverence. The Guru said quite clearly

that humility was the very pith of true humanism. It was on account of the matchless humility of the Guru that he said out of spontaneity.

I place my head on the feet of the people out of appreciation because they are the very images of God's name to me.

(G.G. P. 1168)

### **Disinterested Love**

The Guru said that to love God, the highest humanistic Ideal, was the very essence of true humanism. But according to the Guru, to love God was to love man who is His son, to love nature which is His own temple and to love beauties and grace of life which are his own manifestations. But the love to be true must be disinterested.

### **Selfless Service**

God has sent man into the world to establish His kingdom. To set up His state, first in his own personality and then to enshrine it in the whole world was the very objective of his life. According to the Guru, to place egoless offerings of love, wisdom, beauty, humanism and purity before God simply to please Him was to serve Him. The Guru sang with sincerity of purpose:

“Let us perform the practical deeds of genuine service in the world,

To ensure a place of honour for us in the Court of God.”

(G.G.P. 26)

### **Courtesy**

The Guru used the word ‘Sheel’ for courtesy and said quite emphatically that it was the very kernel of morality as well as of humanism, because it consisted of sweet humility, soothing temperament, nice behaviour towards others, and the art of pleasing others selflessly.

### **Charitable Conduct**

The Guru said with firm faith that charitable conduct of life was the very basis of humanism because it laid stress on the observance of the principles of fellow-feeling, sympathy, forgiveness, tolerance,

renunciation, austerity, charity and sacrifice, helped man to cultivate cheerful outlook of life and attuned him to the cosmic life in a charming way of spiritualism.

### **Spirit of Comradeship**

The Guru advised all people, irrespective of caste and creed, religion, country, race and colour, with the words “bhai” (brother) “sangi (comrade), “sathi” (companion) “jamati (class-fellow) “sajjan and mitter” (friend) with practical socialism and humanism. In the Japji28th, he says:

“The highest religion of Yoga is to be a genuine comrade of God, and man and nature.” (G.G. P.6)

### **Egolessness**

According to the Guru, egolessness is to evolve one's free will into doership of God through practice of Name contemplation and disinterested love and service. The Guru said without any shadow of doubt that true humanism was born of egolessness alone, because it meant the cultivation of cosmic consciousness.

The Guru also said with force: “Practical humanism is this that the human society should usher in an era of peace, prosperity, bliss, hope, optimism, love and harmony in the world through its collective and co-operative efforts, so that the man as an individual should develop name-character of true love and service in the world and attune himself to the whole universe in a spirit of spontaneity.

According to the Guru, real humanism is to help the individuals and the societies through religious, political, social, cultural, economical, intellectual, and emotional integration, cooperation, coordination, harmony and emancipation to establish the Kingdom of the highest ideal of man, first in themselves and then in the whole world for self-realization and self-manifestation.

The Guru says with conviction that those who wish to adopt the practical creed of yoga of humanism, must first of all feel actually that the highest ideal of man is God, Who is the very cosmic embodiment of humanism and to realize Him, it is necessary for them to follow His

will sincerely, to practice His omnipresence honestly and to assimilate His Name or sabad wholeheartedly to entitle themselves of His humanizing spirit.

According to the Guru, right path to evolve the true spirit of humanism in life is to assimilate the virtues of wisdom, devotion, creative activity, love, justice, purity, beauty and social sense in life, because they constitute its very pith.

The Guru was of opinion that aspirants after humanism should associate with the saints, who were the real comrades of God, and get touch of realism and spiritualism from them, which could not be acquired in any other way.

Guru Nanak says with all the force at his command that all dualistic, egoistic and atheistic systems of society and Government, such as capitalism, imperialism, communalism and industrialism, political dishonesty, social injustice, hatred and cruelty are great obstruction in the way of humanism, hence they are to be discouraged and even uprooted with all might, while all the systems of truth, wisdom, democracy, socialism, purity, beauty, justice and discipline, are rightly helpful in its growth and evolution, and hence they are to be encouraged and promoted forcefully through constant practice, inspiration and assimilation of the values of Divine Name.

Undoubtedly Guru Nanak was a perfect Unitarian, and a disinterested and a humble servant of God and man, so he was certainly an ideal humanist.

He practically saw unity in diversity and diversity in unity and respected them with a true sense of adoration. The Guru was certainly the very image of love, righteousness, fellow feeling and humanity. The real secret of his great humanism was that he had taken shelter with God who was all life and all doership. The Guru holds the view quite sincerely, that to be a real humanist is to be lowest of the low in all humility; to be the humblest man is to be a true comrade of all the people, and to entitle oneself to the Grace of God through practice of genuine humility. The Guru says:

There are low people in the world  
There are still lower ones,  
There are still the lowest.  
And Nanak is surely their comrade and companion.  
I certainly do not feel jealous of so called big people at all.  
Verily I am of the firm faith,  
That God's glance of grace  
Falls on that country alone,  
Where the lowest people are  
Looked after with a true spirit of humanism,  
And are raised to the highest dignity of human glory.  
(G.G.P. 15)

The Guru was of opinion that God had created ego, evil, dualism and sin in the world as the very conditions of the manifestation of His Maya, and affected by these negative acts of his glory, countless persons have become fools, thieves, robbers, butchers, sinners, liars, evil-doers, slanderers etc. He again and again emphasizes the fact that it is the duty of the society to reform these bad persons and bring them on the right path, by the sublimation of their vices into virtues through education, enlightenment and useful acts of philanthropy but in doing so the man and his society should in no way take the revengeful and violent methods of correction, but see God and His wonderful play in them and better them with kindness, sympathy, consideration and compassion.

The Guru also said with force that to inculcate humanism in general life the man and his society should aim at the universal emancipation of humanity and try their utmost to establish His Kingdom on Earth at large.

Guru Nanak was also in favour of the war of dharma and the use of Name-inspired non-violence and violence in it according to the needs of the time, because he believed that merciful and kind and generous God was also Murari, Madhusudan or Devil, Killer as well, because otherwise he could not carry out His mission in the world of opposites, nor could He satisfy His desire of swordsmanship.

The Guru advocates the war of dharma in his Onkar thus:

“It is the duty of the saint soldier or philanthropic Karma Yogi to cultivate a permanent love for the All Pervading Universal King, conquers his mind through the practice of His devotion and then enters the war of dharma to fight pitched battle against the enemies of God.”

This view of the Guru is not against his ideology of universal humanism, because it is but to follow the will of One Absolute God through the practice of His devotion and conquest of the mind.

Guru Nanak was extremely humanist in his outlook. He felt very sad when he saw a poor, distressed, degraded, humiliated and exploited fellow being. His acute pains about the human sufferings can be seen in his songs of Babarwani (The violent rule of Babar), where he says to God, tearfully:

“Indians have received such blows of cruelty, slaughter and oppression from the barbarous invaders that they have shed tears of blood and cried out with acute pains but why did you not feel sympathy with them O Master ! when they were your own creatures and you were common father of all.” (G.G.P 360)

Guru Nanak was deadly against the soul killing, exploitation and commercialism which was being carried on in the name of religion and nationalism. In the Asa-di-Var he says:

Look at the mockery of religion,  
That the man-eaters are offering their prayers to God after the Muslim fashion,  
And the butchers have put on the sacred-thread of Hinduism.  
(G.G.P.471)

In the same strain Guru says while addressing the imperialists and the capitalists:

“How can your hearts become pure,  
When you drink the human blood with your mouths.”  
(G.G.P 140)

The Guru said to the Hindus, “So long as you practice casteism, untouchability, idol worship, self-interested individualism, money mindedness, religious commercialism and cowardice, you may become whatever you but you cannot become a humanist at all.”

He said to the Jains: “You may practise Jainism as much as you like, but so long as you are exploiter by nature, atheistic in your outlook of life, and individualistic in your search for nirvana or salvation, you cannot become a victor of life (Jain) or a practical humanist.”

He said to the Muslims: “In spite of your boast of superiority of religion and unity of God, so long you are full of ego and imperialistic in your general behaviour, suffer from Kafir phobia and religious bigotry and treat non-Muslims with a spirit of hatred, exploitation and enslavement, you will ever remain devoid of real humanism.”

And he said to the Yogi of Guru Gorakh Nath: “Your individualism, escapism, fatalism, other-worldliness, craze for personal salvation, retirement from human dwellings and living in caves and jungles, your sense of irresponsibility, exercise of miracles for display of egoism and exploitation of your gurudom and religious imperialism can never make you real spiritualists or enlightened humanists or practical yogi.”

Guru Nanak’s humanism had also another charming aspect. Whenever he saw a happy person, a saint or a liberated soul, he felt overjoyed and thanked God for His having shown him His Grace and vision. It was true humanism of Guru Nanak which made him to pray to God again and again for general welfare, prosperity, cheerfulness and liberation of all mankind. He made it incumbent on his comrades and followers to pray for the well being of all creatures of God ever and ask Him to endow all human beings with a spirit of true humanism.

Guru Nanak rose above the barriers, limitations, distinctions, considerations and differences of caste, creed, race, religion, nation, community and country and met man as man with a highly evolved social sense. He defined humanism as the creed which appreciated, honoured, loved and adored man in all humility, made him see one Absolute God in all reverence, and unite him with Humanist God and thus enable him to work disinterestedly for the establishment of His paradise on earth.

Guru Nanak was quite sincere in his motives about humanism. He had merged his ego into the universal will of God actuated and inspired by it. He not only saw Him in the forms of various countries, religions, nations, races and creeds but also in all sorts of individuals, both kings and beggars, rich and poor, with utmost reverence and adoration. Extremely sweet and attractive are the words which he has uttered for others irrespective of colour and shape. It was because of his high enlightened humanism he calls himself a mere man, a humble servant of God and his creatures, and a bard who sang the glories of fatherhood of God, brotherhood of man and motherhood of nature ever and ever. He even called God an ideal Man, a Parm Purakh, Sat Purakh, Akal Purakh, Prem Purakh and Har Purakh and said with conviction, that an individual or a society could not become humanistic in the real sense unless they attuned themselves to Him with harmony, devotion and dedication.

Verily, Guru Nanak's humanism is universal and spiritual and it has unshakable faith in God. The Guru says quite obviously that one Absolute God is the source of all universal life, and there can be no real humanism without having a real faith in Him. From the Guru's standpoint Marx's humanism which is very bright externally can never become true humanism, because it is Godless altogether. Even the humanism of Lord Buddha which is a beautiful cult indeed can never be contrasted with that of Guru Nanak because Buddha did not believe in God.

A true humanist according to the Guru, must believe that God is man in shape, and man is God from the viewpoint of reality, because his origin and ultimate destiny was He and He alone. The ultimate aim of Guru Nanak's humanism is to make man realize God, who is His real Self, and then enable him to express Him in creative activities of divinity to convert the earth into the veritable heaven or an ideal home for God and man to live as comrades.

Guru Nanak says quite frankly that those who forget the inmost God and evaluate men from the viewpoint of birth, creed, social status, country and nation, are not only idolaters but also are votaries of

labelism and mere externalism and hence they are devoid of true humanism and creed of the unity of universal life.

The Guru says:

O man see One God's true light in all,  
And do not ask about their castes,  
Because casteism is not accepted and respected in the Court  
of God. (G.G.P.349)

The Guru believed that a religion, an organization, a nation and a group must be inspired and motivated by real considerations of humanism otherwise they will lose their real meanings.

Guru Nanak advocated strongly that women should be honoured and appreciated from the viewpoint of humanism who had been treated as slaves, pieces of property or domestic servants for centuries. He said that the individuals or societies could not afford to ill-treat women and talk ill of them who had given births to divine incarnates. He proclaimed with full force that the society, the country and the home alone became exalted in the Court of God who honoured their women of noble virtues with perfect humanism.

Guru Nanak believed in the efficacy of free will or "haumain" as well. He even went so far as to say that God created the world by endowing the souls with haumain, or sense of separation, egoism or I-ness. But he said at the same time that it was a great obstacle in the way of evolving true spiritualism and humanism in individuality and society, so for the perfection of life it must be sublimated into the divine will by the exercise of Name-contemplation, disinterested love and selfless service.

Verily it is a glorious aspect of Guru Nanak's humanism that he does not believe that there are people in the world who can claim superiority of rights over others. He surely is of opinion that there have been countless prophets in the world, and there are numberless races, nations and religions in the universe; but they are all equal in the eyes of God and have the equal privileges of life to enjoy. The Guru says in the Japji 26th; that even millions upon millions of people, holy books;



creeds and great men cannot limit the greatness of God who is eternally unlimited. The Guru was wonderstruck to see that when there was one cosmic life; one dharma; one Law, one Divine Hukam; one Truth; One Name; One Shabad, One Origin and one ultimate destiny of all the souls, in the world then why should be there certain people and prophets who claimed superiority over others and thus forgetting humanism became the victims of cruelty, exploitation, oppression and injustice.

As to himself the Guru said with highly evolved sense of humanistic spiritualism:

1. We are neither so called big people nor the middle class fellows, nor the low ones.

We are but people of God and have taken shelter with Him and Him alone.

2. Surely we are not superior to any one in any respect at all:  
Nor any one else is inferior to us in any way.

Because one Absolute God is the Supreme Father.

And common Liberator of all human beings,

And we all belong to Him and Him alone.” (G.G.P. 728)

The Guru was a great believer in the unity of religions. He was in favour of their co-existence, because he believed that they were different channels of salvation, but they ultimately led to the same goal. He also held the firm opinion that all religions were equal in the eyes of God, because they were his own creation, and constituted His experiments with Truth. So the Guru said that there should be no hatred, intolerance, exploitation and oppression in the exercise of religions but there should be perfect humanism in their practice among them otherwise they could not be productive of good results.

During his travels in the foreign countries the Guru stayed in the monasteries of the Buddhas, the churches of the Christians and mosques of the Muslims and sang the glories of the common Father, and when they asked him about his identity, he said he was one of them and they could call him a humble humanist, if they liked.

At Kartarpur (the city of God, the all-Creator) which he founded through the help of Kauria Shah, his disciple, he certainly practised

the cult of true humanism through the gurudwara, the community kitchen, farms of cooperative systems and the school in which he introduced co-education and himself acted as a teacher. In his Yoga Ashram there were the Hindus, the Muslims, the Sikhs and others, who received practical lessons from him in Name, contemplation on socialistic and humanistic basis as comrades of one universal Father and Common Creator.

Once Guru Nanak visited a town. Its people had already heard of his greatness and showed him a great honour. Some big men requested him to stay with them. But he said that he would stay with the leper, whom they had put up in a cottage outside the town, and threw bread to him as if he was an accursed dog. The big men said that the leper was a diseased, dirty and contemptuous creature and it was unhealthy and even irreligious to stay with him. But the Guru said that he must go and stay with him at night, because God in him called him for actual service. The Guru went to the leper with his two companions Bhai Bala and Mardana, to stay with him for the night.

At night the Guru washed and cleaned the leper with his own hands, gave him new clothes to wear, handed him the food to take which he and his two companions had cooked, addressed him with charming words of cheer, hope and optimism and poured his own heavenly song into his life. The result was that leper was changed into a healthy man of divine youth and luster, beyond all recognition.

In the morning the Guru took him into the town and made him shake hands with the big men in a spirit of true comradeship. They were wonderstruck to see the new man. The Guru made him the incharge of the gurudwara which he set up there, and asked him to work as a farmer for earning his living and instructed him to sing the Divine songs of the Gurbani and thus lead the people to His heaven as a true comrade and friend. The youth took up the work cheerfully with divine optimism and thanked the Master in all earnestness who had changed him from a wretched fellow into a veritable God. Such was the wonderful miracle of Guru Nanak, the Ideal humanist.

Guru Nanak wrote unique Divine Poetry and filled it with inspiring songs of true humanism. He started the Sikh movement to free India

and spread his message of unity of God-head, truth and Name, spiritual communism and universal love in the whole world and based it on cosmopolitan humanism. He became a perfect gurumukh or God-centred seer, a unique Prophet, Poet and patriot and dharma avtar, a spiritual revolutionist, World Teacher and matchless Socialist, but above all he was an ideal humanist.

Following verse gives the very essence of his universal humanism:  
'Ja rate shah apne tin bhava sabh koe'

Verily those who are imbued  
With true devotion of God  
Through practice of Name;  
And regard Him as their own  
Highest self and Master;  
Like all His creatures and love them sincerely. (G.G.P. 557)

Guru Nanak was immensely loved and respected by all sorts of people; the Sikhs, the Hindus and the Musalmans, the Buddhists, the Vaishnavas, the Nath Yogis and others. He was popular with all of them, because he saw one cosmic common Father in all of them, and believed in brotherhood of man practically and humanistically. He possessed the qualities of sweet humility, universal love, cosmic fraternity, disinterested service, selfless philanthropy, courtesy abundantly and creatively. He was surely an ideal Humanist.

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## **Guru Nanak Dev-A Strong Opponent of Imperialism**

Man is originally great, because he is the very son, representative, comrade and co-worker of God and the inheritor of all his material, mental, cultural, aesthetic and spiritual wealths. He is after greatness, because he wants to become one with his origin who is All-greatness. But as he has been placed amidst materialism by God's arrangement of Divine Play, and endowed with ego, dualism and ignorance; his way of seeking greatness is mostly wrong. He is generally seeking eminence of life through the adoption of external values of life. He wants to amass material wealth beyond legitimate limits of rule over others as a king. This is his imperialist attitude. And this has led him to use exploitation, fraud, vanity, hatred, cruelty and murder to gain its ends. Surely this attitude to become great at the cost of others, to loot them and to exploit them is mostly responsible for all evils, sins and crimes which are prevalent in the world and which have made it more a place of destructive sorrow than the real creative joy.

Verily quantity of imperialism, makes individuals form and organize groups on the basis of power politics and through them exploit and dominate others; use them as tools and exert their superiority over them. Imperialistic individuals and groups may profess outwardly their belief in the fatherhood of God and brotherhood of man; but inwardly egoistic, egotistic and dualistic as they are, they are exceedingly atheistic in their temperaments and exploit both men and God for their selfish interests. Differences of masters and servants, rulers and the ruled, superiors and inferiors are somewhat natural for the smooth running of the world's system; but imperialism where it commands, makes them unnatural, horrible and destructive indeed. Imperialism by its very black deeds of cruelty, barbarity, injustice and slaughter has made the history of the world very terrible to look at. It has bought or forced even

innumerable good people to help it in its devilish exploits and corruptions and thus made their life degraded and wretched.

Various are the garbs which imperialism has put on but four of them are prominent-political, religious, social and economic.

### **Political Imperialism**

This imperialism has been responsible for numberless crimes, murders, barbarity, injustices and cruelties. All wars of territorial aggrandizement, have been fought by its votaries. Colonialism, landlordism, capitalism, feudalism and fascism are its very agents, it has claimed divine rights for itself ever and ever and has used religious, social and economic systems and even art, science, literature and philosophy to help it in looting the innocent people of God. All slavery in whatever form it exists or existed in the past, owed its existence mostly to this devil, indeed. It is curse for humanity and will ever remain so. Guru Nanak says it makes men fools and idiots -Hukam karn murakh gwar. So it is to be avoided for the sake of soul's evolution and refinement.

### **Religious Imperialism**

Religions have produced sectarian imperialism which in most cases has proved dangerous and cruel even than political imperialism. Verily when a religion claims that it is the only true religion of God; its books are the only final authority on God's wisdom; its language is the only sacred language of God and its prophets are the only chosen incarnations of God and its followers the only worthy people to govern others then it takes up the attitude of sectarian or communal imperialism and commits unspeakable crimes on the followers of others creeds. The current religions have produced innumerable Gaddidars who occupied seats of Divine authority and thus exploited others. Even today numberless gaddidars are found in the world in different religions who claim superiority over others; rule over them and loot them in the name of God and religion. Casteism and untouchability are products of religious imperialism. Capitalism too owes much of its importance to it. Guru Nanak was dead against Brahminism and Mullaism of his time; because they had adopted the shape of religious imperialism and were

spreading the cult of hatred openly. How sad his heart was; when he spoke about political and religious imperialists amongst the Muslims and Hindus of his age- manas khane Karen nimaz- chhuri wagain tin gal tag:-

Look at the mockery of religion;

That the man-eaters are offering prayers to God after the Muslim fashion; And the butchers are putting on the sacred thread of Hinduism. (G.G.P. 471)

### **Social Imperialism**

Social Imperialism has also proved a great curse to humanity since its very inception. Though it owes its existence to political, religious and economic imperialism; yet it occupies a position of importance mostly through capitalism. It was on account of social imperialism that women have been subjected to an inferior position in the Society and untouchables, black people and peoples of low profession have generally been forced to lead hard and unpleasant lives. It is on account of socialism that men and women of domineering nature have made their house irksome. It has generally divided people among three classes high, middle and low and has thus created unhealthy barriers among them. Guru Nanak was much against this social imperialism because it was a great hurdle in the growth of equality of men which he so strongly advocated. So he claimed to be above it openly:-

We declare it openly that

We neither belong to the so-called high class;

Nor to the middle or low one,

We are but people of God;

And have taken refuge with Him and Him alone.

### **Economic Imperialism**

Economic Imperialism has been the result of hoarding more than one needs actually and morally. A moneyed man is materialistic at heart; the more money he collects, the greedier he becomes to hoard it more and more. As the strength of wealth gives him power to exploit and dominate others, he joins others in organized groups to march further

and further on the path of exploitation and loot. Economic imperialism in league with political, religious and social imperialism, has been responsible for the creation of poverty in the world. In the Babar Vani Guru Nanak gave this imperialism the name of worship of money and described it as the product of sin, moral degradation and corruption:-

Many people have become misled because of worship of money; And many have become lost and dead through it Surely, though money cannot be hoarded without commission of sins; Yet it is so faithless that it cannot accompany its masters after death.

Verily to Guru Nanak to adopt imperialism in any form was to lose one's Atma; youthfulness of spirit and divine values of life; and to suffer deception, sorrow and defeat of life and be reduced to mere ashes of materialism. So it is a great sin indeed. He has made this fact quite clear in some songs of Asa-di-Var:-

1. The capitalist leaves the world,  
After having exhausted himself totally  
With his own acts of self-indulgence;  
And after having reduced his soul to ashes of materialism.  
Surely when the capitalist dies;  
Chain of sinfulness is thrown round his neck;  
And he is driven as a prisoner in the court of the Divine law.  
There are read to him his actions good or bad;  
And he is made to understand  
The written accounts of his life's work.  
He receives punishment without any leniency from the law.  
So he weeps for his wrong doings.  
But his cries of weeping are not listened to at all.  
Surely he was of blind mind;  
So he lost the aim of his life. (G.G.P. 464)
2. In an age bereft of Dharma, Greed is the king;  
Sin is the minister;  
And falsehood is the fashioner of coins. Lust is their Deputy;  
Who is consulted on all important matters.  
They sit together and chalk out their policy.

As regards their subjects,  
Being devoid of true knowledge;  
They are but blind and lifeless people;  
Who are made to do deeds of forced labour. (G.G.P 468-69)

3. O you imperialists, you must understand;  
That you have to leave your body and its share in the world after all; And that you have to reap the fruit of your actions good or bad yourselves unnecessarily.  
You exercise your Government over others according to the whims of your mind;  
But after death you will have to traverse a hard path of Divine reckoning. Certainly you will appear to be very ugly and hideous. When being devoid of all virtues; You will be driven into hell.  
You will then certainly regret for your vices that you committed in the world. (G.G.P. 470-71)
4. The so-called palaces have horses of wind speed;  
and possess palaces decorated with all sorts of embellishments.  
They have grand bungalows, lofty buildings and royal chambers.  
And possess show of vast earthly belongings.  
They enjoy all kinds of luxuries according to their tastes.  
But they suffer defeat of life because they fail to realize God.  
They earn their food by exercise of their worldly rule.  
Just being lured by mirage of materialism  
They forget their death.  
But they grow old in their outlook of life;  
And lose the usefulness of spirit. (G.G.P 472)

Really Guru Nanak looked on imperialism as a great disease which stood in the way of self-realization or Divine enlightenment; so he suggested to the people five great principles or Panch Sheel; the practical adoption of which could remove it or at least mitigate its horrors to the lowest limit.

## **Oneness of Belief in God**

The belief meant to affirm that God, man and nature constituted one universal life; that all nature is God's temple and play; that all men were His sons, comrades and representatives with equal rights and privileges; that all literatures, languages, sciences, arts, philosophies, cultures, histories and religions originated from Him and Him alone that all prophets and great men got the light of life from His Bounty only, and pointed out to one reality in different ways and that all nations and communities, races and creeds represented His collective life and performed various experiments of His greatness alone. So all were good, none among them was bad. Guru Nanak praises this oneness very strongly:-

Verily, He the All-light is the light of all.

Really all lights shine because of His light alone. (G.G.P. 13)

Sweet humility, which the Guru described are the essence of all virtue, was nothing but to see God in all and salute Him with all respect and honour.

## **Spiritual Socialism**

The Guru was of the opinion that adoption of spiritual socialism on the universal scale was not only destructive of imperialism of all sorts but was also sure panacea for all other ills of humanity. He fixed three main principles of his socialism- kirt karna- to earn livelihood honestly; nam japna -to remember Name of God or adopt Godly values of life, wand chhakna or to share one's earnings with others in a spirit of genuine communism. The Guru himself practised this socialism in Kartarpur or City of God which he founded. And his successors practised it in towns like Amritsar, Goindwal, Khadur Sahib, Kiratpur and Anandpur.

## **Respect For Human Dignity**

The Guru maintained that human body was God's temple and holy shrine of Name-realization. He believed that to respect, love, serve and appreciate man was to worship God because man was His very image. He said that man was great because he was capable of becoming one with God - Hari ka sewak so hari jeha. Bhadu Na Janhu manas deha.

One who realizes God is God like indeed,

Verily human life is not separate from God at all. (G.G.P. 1076)

He openly said - jano jot na puchho jati, age jat na hai

“We should see one God in all people. We should not question about their castes and nations; because in court of God it is the character that is valued and not the label of casteism. (G.G.P.349)

## **Selfless Service**

The Guru believed that selfless service was but to follow fatherhood of God and brotherhood of man practically and to take genuine interest in beautification and glorification of nature, which was His home. He preached with all the force at his command that selfless service was the result of cosmic wisdom and universal love, and showed itself in acts of disinterested charity, courtesy, self service, goodness and truth. So to perfect our humanism we should perform charitable deeds of service. “Wich dunia sev kamaien tan dargah baisan Paie.”

If we perform deeds of selfless service in the world;

We shall certainly win status of honour in God's kingdom.

(G.G.P. 26)

He said that those who occupy chairs of authority, responsibility and Governmental administration, should behave as true servants of God and man, otherwise they will become accursed and invite the wrath of God on themselves.

## **Continued Fight Against Evil**

The Guru believed that there was animal and brute in nature who produced imperialism and its attendant evils; so there was constant need of fighting against them, to sublimate them into man and God. In Onkar he openly advocates the - Dharma -rajan ram rawe hitkari - ran men jhujhe manuwa mar:-

A well wisher of the world,

Should imbue himself with love of God;

Cultivate self discipline in life.

And then participate in war of Dharma;  
And fight pitched battles against evil. (G.G.P. 931)

The Guru himself fought against all sorts of imperialism vigorously but non-violently was even imprisoned by Rohila Nawab, Sikander Lodhi and Babar for that. His nine successors too had it as important factor of practical programme of their life to fight against imperialism non-violently or violently according to needs of their time, and they made tremendous sacrifices for this cause.

Guru Nanak too felt the need of rulers, judges, leaders and directors in every country, in every sphere and walk of life but he believed firmly that only panchas, Gurmukhs or saint-soldiers were fit to occupy their jobs because they actually practised his five golden principles of Panch Sheel; otherwise he said that the countries could neither get rid of imperialism nor evolve real democracy or spiritual communism in the world; nor enjoy un-alloyed national independence.

He portrays the ideal and life of Panchas or social democrats in the Japji thus:-

The Panchas are great indeed;  
And so they are acceptable in the eyes of God.  
They look beautiful in the assemblies of great men.  
Their only guide in life is meditation of one and one God alone.  
In the realm of Dharma they look honorable;  
Because they evolve flag of Divine Name in life  
Through the performance of actions that are Inspired by God's  
grace.

In the same tone he sings of the divine kings in the Warmaru III:-

The real kings are those indeed;  
Who have established truth in their life.  
The so called worldly rulers do not deserve to be called kings;  
Because being votaries of dualism;  
They themselves are diseased and miserable.  
We should not worship the worldly rulers at all;  
Because they are of temporary and fleeting nature.

We should worship one and true God alone;  
Who is everlasting;  
Verily the Gurmukh who realizes God also become permanently  
good like Him; So Gurmukh should alone act as rulers.  
(G.G.P 1088)

Guru Nanak also set up a religious gaddi on basis of divine values and founded a society of lovers of God, men and nature. His followers called him and his successors as Saché Badshah or true kings because they were perfect Yogis and imbued with Name-realization - Nam rate,. Badshah. But they themselves called themselves as the true servants of God and practised un-imperialistic virtues of humility, simplicity, moral courage, peace, meditation of name, gentleness, sacrifice, purity truth, fellow feeling and friendship on a cosmic scale and declared openly that their mission in the world was to establish the kingdom of God.

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## **Guru Nanak The Prophet of Universal Love**

Guru Nanak was certainly a unique prophet of Love. He said:

1. Love consists of 36 nectars, but he alone can have it, whom God Himself endows with His Grace.
2. O Friend, You can get salvation of life only through practice of love.

Guru Nanak had unbounded love for God; He called Him his Father, Mother, Self,

Guru, Husband, Master, Comrade, Brother, Beloved, and even his Admirer; and established a conscious and perfect relation of oneness, comradeship, harmony and nearness, with Him which was certainly based on his unique love for him.

The Guru said about God that He was Nirvair or all-love and Prem Saroop or the very embodiment of love. He says in the Japji 3rd,

“God is the True Master. True is His Name manifestation of the world.

And unlimited love is His very culture.”

Guru Nanak was a great lover of Nature. He said, “Nature is the very image, Abode, Shrine, Play, Miracle, Dharmsal and workshop of God; and He alone was its all-in-all Dweller. So it should be passionately loved with faith and devotion.”

The Guru's Naturalism by which he meant love of nature and regard for its laws was founded on spiritualism. He certainly believed in the motherhood of nature and also associated with her as her own selfless devotee. He saw God and God alone in nature, and praised her with a spirit of adoration.

Guru Nanak loved man very sincerely. His love for man depended on his cosmic humanism and universal humanitarianism. He affirmed

that man was the very son, image, self-manifestation, shrine, and representative of God, so he should be appreciated, loved, served, praised and honoured with all respects and regards. He says in a beautiful verse:

“ I have placed my head on the feet of the people out of love,.  
Because they are to me the very images of His Name.”

(G.G.P. 1168)

The Guru's humanism lay in seeing God in man, and praising him with sincere love. He loved and honoured the Sikhs, the Hindus, the Muslims, the Christians, the Buddhas, the Yogis and others and associated with them as their true well-wisher and friend; and in return won their utmost honour and love. Bhai (Brother) was the common word which he used for all men irrespective of caste, and creed and it was certainly the proof of his spiritual communism. He was a very staunch believer in the brother-hood of man. It was on account of his limitless disinterested love for humanity that for 30 years he travelled not only throughout India, including Burma, Ceylon and Kashmir, but also through a great part of Tibet, China, Arabia, Southern Europe, Egypt, Turkistan, Persia, Iraq and Afghanistan and gave his message of Name—enlightenment, Truth, spiritual socialism unity of God-hood, humanism, disinterested affection and fellow-feeling to all the people, irrespective of race, country and nationality.

The Guru said that to love God was

- (1) To love man who was His very son,
- (2) To love nature because it was His very image.
- (3) To love life because it was His self.
- (4) And to love virtues of wisdom, creative action, devotion, justice, purity, beauty, discipline, humanism and heroism because they were His very attributes.

The Guru was of opinion that self-less offering was very necessary to play the sport of God's love. He says in a celestial song:-

“O man if you want to play the game of life with zest, then enter the lane of God with a spirit of complete sacrifice. Bearing

the truth in mind, that you have to tread the path of His Love, and lay down your head for Him, without any calculation and reservation of egoism. (G.G.P. 1412)

The Guru believed firmly that love alone could ripe into divine devotion, and fill the life with Ambrosia of Name, which was grounded on unity of life, wisdom, creative action optimism and spiritual socialism.

Guru Nanak was a great lover of Divine Name. He defined Name as the colour and bloom of life which was the very self of God. About Nam rang or love of Name the Guru says in the Japji 20, that it could wash away all sins of mind. And in the Sidh Gosti he says that Nam Rang is the Perfect giver of salvation, joy, purity, hearty and divine optimism to man, provided he evolves it into his personality with faith.

As is quite clear from Guru's Revealed Poetry the Guru possessed the colour and bloom of Nam's love in abundance; that is why he was fully blossomed in body, mind, soul and spirit, with values of perfect divinity.

Guru Nanak was a unique lover of cosmic life; because it was the very Abode of his Beloved Master; who was also his own highest self. Origin and ultimate destiny. The Guru tried his best to raise individuals, religions, social, political and collective life in the true values of Truth, Name, Unity and humanitarianism, which were inspired by His unique love of Name.

The Guru was a strong opponent of the systems of castism, untouchability, capitalism, imperialism, idol worship, commercialism, escapism, inertia, communalism, hatred, jealousy, dualism, atheism, exploitation and oppression, because they were great obstacles in the way of free exercise of love, which was so necessary for full enjoyment of life. On the other hand he advocated the systems of democracy, socialism, humanism, and disinterested service so strongly, because they helped the growth of the cult of love so profoundly.

The Guru loved life with sincerity, faith, devotion and adoration; that is why he was so cheerful, gay, creative, youthful, fresh and spontaneous in his actual outlook of life. It was on account of his

unbounded love for universal life that he attuned to God's will (which pervaded it through and through) with the fullest resignation, submission and harmony. The Guru said quite forcefully that those who could not love life, which was but manifest and personal God Himself, were atheists, dualists, egoists, and materialists and so they were certain to lose, joy, honour and bliss of His kingdom.

The Guru says again and again, that life should be understood, enriched, beautified spiritualized and made enjoyable more and more and God's vision should be seen in it actually for self-perfection.

Guru Nanak loved his own personality immensely so he adorned it with blossoms of spiritualism so beautifully that he became a unique world teacher, Nam-yogi, prophet, poet, patriot, philosopher, reformer, world's tourist, missionary, revolutionist, saint soldier and above all a Gurmukh or God-centered soul. He certainly evolved Truth, Name and Sabad-character in his personality, because he loved it passionately and regarded it as the very Temple of God.

Guru Nanak loved the three fine arts of poetry, music and painting immensely. His poetry and music are full of nectar, Nad (Heavenly harmony) and Ved (wisdom); and they provide spiritual food to all lovers of God, man and nature. Guru Nanak won a unique victory of life through his song, poetry and divine painting which were so full of cosmopolitan love.

Guru Nanak loved and respected his father Mehta Kallon Dass, his mother Tripata: his sister Bibi Nanaki; his wife Sulakhani Devi, his sons Sri Chand and Lakhmi Chand and his uncle Lal Chand and his comrades like Bhai Bala, Bhai Mardana, Bhai Buddha, Bhai Lehna, Bhai Lalo, Bhai Mansukh, Bhai Bhagirath, Bhai Duni Chand and Rai Bular and took a very sincere interest in their welfare and spiritual advancement. The Guru loved Talwandi and its people. He loved Panjab and Hindustan, and he was the first to use these names in his poetry. He was a typical Panjabi and a true Indian, but he loved all the world and its people. His world citizenship and cosmic teachership were dependent on his unique love of humanity which to him was God-incarnate.



The Guru loved the virtues of education, literature, democracy, Var of Dharma, socialism and humanism. He also developed love for yoga or art of divine life abundantly and evolved the Yogas of Nam, Japa, Raj, Surt Sahad and Sehaj wonderfully in his life.

Guru Nanak was the Supreme Father of Panjabi language. He divinized it with spiritual literature, and made it a classical language, because he loved it immensely. Guru Nanak founded the nation of the Sikhs – the divinely cultured Raj-yogis and made them lovers of God, nature and man. He evolved the practical philosophy of Home-cult and said with force that those alone could make God their home who loved Him sincerely. He said forcefully that those alone could follow the religion of love, who practiced Simran and Sewa with faith and devotion. He affirmed that the true love of God fructified into Name-contemplation (Simran) and disinterested service (Sewa) and that love was a mere emotional assertion which was devoid of them.

Guru Nanak had unbounded love and regard for India his motherland, and it was based on cosmic values, international sympathies and spiritual communism. He wanted to free India politically, religiously, and economically. He wished to establish the State of God in India, and divinize the whole world with its help. He tried his utmost to raise India in values of national freedom, spiritual communism, cosmic humanism and democratic socialism through his Sabad character, revealed poetry and the Sikh movement; which was wholly and solely patriotic and spiritual. He travelled through out India and laid a unique practical programme of national emancipation before his people. His nationalism consisted in making Indians one people with perfect spiritual emotional, and social integration. His four songs of Babarwani (the violent rule of Babar) give the practical proof of his unique patriotic love.

Guru Nanak had a great love and regard for the Indian literature of the Vedas, the Upnishads, the Purans, the Shastras and Simritis. He studied them deeply, as much as he could and imbibed the very spirit of truth and name which was contained in them.

The Guru had great love and admiration for great men and women of India especially the divine incarnates whom he called Avatars and

Rajas. He was especially a great lover and admirer of Lord Rama and Krishna. He regarded them as true national heroes as well as true Gurumukhs or God-centered souls.

The Guru also had great affection and eulogy for natural scenes and tiraths of India which were especially found in mountains, forests and valleys and paid his due adoration to them.

The Guru poured his universal love into his Sikh movement, the Gurdwaras, the community kitchens, the play grounds, the agricultural farms, the Yogic Ashrams, and the city of Kartarpur which he founded and was run on the celestial values of Name and Truth which rested on his universal love. The Guru lay all these centres of his spiritual activities open to all irrespective of caste and creed, as a perfect Unitarian and lover of God and man, a true believer in fatherhood of God, brotherhood of man and motherhood of nature.

Guru Nanak drank the Ambrosia of Name and Truth abundantly, creatively and joyously and blossomed it into practical values of spiritualism and so became a full-fledged love-incarnate. All hail to sweet, spiritual and humble Nanak who was the very personification of celestial love. He surely actualized what he said about love:

- (1) It is personality's pot of love indeed that nectar of life is cast into a divine mould.
- (2) Those alone can develop love in their minds who practice discipline of God through life.
- (3) Those who perform the love-inspired deeds of devotion and humility, evolve living salvation in their lives."

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## **Guru Nanak – A Unique Saviour of The Hindu Race**

To Guru Nanak, Hinduism is a great culture i.e. parliament of religions and a belief in cosmic theology and ideology. He has given his view about the Hindus in Asa-di-Var thus:-

The Hindus praise the handsome God beautifully.  
They aim at the realization of His unlimited vision.  
For this purpose they bathe in the sacred waters of their tiraths;  
worship images of their idealistic heroes;  
Paint themselves with fragrances of life;  
And perform great deeds of Karam Yoga.(G.G.P. 465)

The Guru has given in the above verse the very essence for what the Hindu culture stands for.

It was Guru Nanak who used the word 'Hindustan' first and twice in the two songs of Babarwani (the violent rule of Babar) and he meant by it the land of the Hindus. The inner trends of the songs of Babarwani show that the Guru was a great Hindu in spirit and shed tears of blood over the sufferings especially of the Hindu women and patriotic Hindu heroes who were generally subjected to utmost barbarities by Babar and his troopers.

In his writings, the Guru has also praised the values for which the Hindus usages of sacrifices, frontal mark and rosary of meditation stood for.

Great Muslim saint, Bahilol of Baghdad, who had a great following and who adopted Guru Nanak as his spiritual teacher practically says in an inscription which still stands on his tomb at Baghdad that it was Hindu Nanak, indeed, who showed him the right path of spiritualism which he followed for 60 long years with his eyes fixed on the image of the Master. This proof also shows that Guru Nanak's message of life

was Hindu in spirit in the real sense, though it is a fact that the Hindus of the Guru's time followed certain corrupt and disfigured practices which the Guru reformed immediately.

It is written in the old Janam Sakhi of Bhai Bala that some Muslim divines asked Guru Nanak once what his religion was. The Guru replied them in a humorous way which was so characteristic of him.

"If I say I am a Hindu you will call me a Kafir and kill me. But I am not a Muslim at all. So take me as mélange of the five Elements of nature whose Name is Nanak, which means one possessed of Unitarian view of life as well as of divinizing fire of the Divine Name."

This answer of the Guru shows fully well that he was in reality a Hindu. But Guru Nanak defined Hindu as one who was spiritually as beautiful as indoo or the moon who developed Atma or the Sun in his mind, the moon. The Guru has called this view as "Sasi ghar sur smaiya" or "evolution of the Sun in the moon."

The style of Guru Nanak's poetry shows that the Guru had a command over the Upnishadas. That is why his views are coloured with their teachings. The line of thinking of the Guru about the various conceptions of the religious views is also in accordance with those of the Hindu seers and he surely follows the views of the practical vedant of the Hinduism.

Guru Nanak's Asa-di-Var is a collection of the songs of new values of the Divine Name in which he has given a very inspiring depiction of those new ideals on which he wanted to base the evaluation of the new society and the individuals which he wanted to create in new India of his conception. It is quite clear from the Asa-di-Var (or ODE of the Optimistic Values) that the Guru was deadly against the Brahmanism of his times. He criticized the sacred thread introduced by Brahmins very vehemently because it smacked to him of commercialism, gurudom, casteism and idol worship. He suggested to the Hindus as a sincere friend that they should discard their so called external sacred thread, which was a symbol of Brahmanical slavery and adopt instead, the sacred thread of the Name Values of mercy, self-discipline, purity and truth, which would serve as a unifying link between God and their souls and, thus, give them ideal personalities.

The Brahmin of Guru Nanak's times was a religious leader of the Hindus; but he was habituated to the usages of casteism, idol worship, untouchability; wrong concepts of high and low, and commercialized way of living. These usages of his were certainly very harmful for the sound building of a balanced society. The Brahman had a strong faith in other worldliness, escapism, individualism, religious imperialism and commercialized philosophy of action as well. And these principles of his had made his followers a diseased people, mentally and spiritually.

The Brahman also believed in passive non violence which had made him and his followers mere cowards. Besides, the Brahman believed in trinity which meant that God soul and nature were co-eternals. This belief of the Brahman had made God as imperfect and limited and a mere Master and Administrator. It made him devoid of fatherhood of God, brotherhood of man and motherland of nature which were the three great principles of a real religion.

The Guru has drawn a very ugly picture of the Brahman or the Hindu priest of his time in the Asa-di-Var, who was shorn of the real religious, political, social and economic values, was possessed of commercialized view of mechanical life, and, thus was responsible for the degeneration of the society, of which he was a self-styled leader. So the Guru, according to God-given light and mission, wanted to remove the corrupt Brahmanism and, instead, create a society of the saint-soldiers who may be free people and be possessed of real wisdom, devotion, karmayoga, humanism and divine heroism and be true lovers and servants of God and man.

During the Guru's time, both the Brahmans and the Kashtrias flattered the ill-intentioned (the Malechhas) and foreign bosses and danced to their tunes, for the sake of livelihood. In a verse of Asa-di-Var, the Guru says of the Brahman:

"O Brother, in spite of your claim of being a Brahman, you have become a practical slave of the religion and culture of the foreign rulers, simply for the sake of bread and this is extremely bad and hypocritical on your part to do so."

Similarly, in a verse of Rag Asa, the Guru says about the Kashtrias:-

"They have given up the ways of their religion. They have adopted the culture of the malechhas and it is surely a very harmful thing." (G.G.P. 663)

Guru Nanak wanted to turn the martial classes of India into the real saint soldiers so that they may not only free themselves from the slavery of the foreign rulers but also make their motherland a truly progressive, creative, liberated and spiritual country in the real sense and, thus, enjoy the blessings of this world as well as the Hereafter.

Guru Gobind Singh fulfilled this desire of Guru Nanak when he transformed the Sikh sangat into the Khalsa Panth or the universal creed of the saint-soldiers.

The Guru regarded the Hindu Vedas and the Shastras as the revealed books of the ancient Hindu seers which contained nothing but truth. The Guru said quite clearly that his creed of Name-philosophy, spiritual communism, Divine heroism, devotion, Karmayoga and unity of Godhead was based on the Vedas only and that he had explained them in his Bani, according to his spiritual experiments and experiences through his intellect, intuition, insight and conscience which were inspired by Divine Name.

Guru Nanak praised Lord Rama and Lord Krishna very much. He called them Gurmukhs or God-enlightened perfect souls and asked the Hindus and the Sikhs to respect them and follow them as their national and religious heroes.

Guru Nanak called the philosophy of the creed of the saint-soldiers as the best philosophy of the Indian thoughts and he quite honestly affirmed that this philosophy of his was in agreement with the philosophy of Yogi and Yodha which was so impressively depicted in the Bhagwat Gita of Lord Krishna.

Guru Nanak's philosophy of Karam Yoga was also in accordance with the philosophy of Karam Yoga which was so beautifully explained in the Bhagwat Gita.

During Guru Nanak's times, both the Hindus and the Muslims were full of hatred for each other. They did not see the common father, God, in themselves and others. They had forgotten the spiritual values of unity of Godhead, selfless work, universal love and humanism which

the Hindu Vedant and the Muslim suffism had taught them. So Guru Nanak said openly that there were no real Hindus or Muslims in India.

The Guru set himself to the work of making a common nation of the Indian people whose main constituents were the Hindus and the Muslims. For the attainment of this purpose, the Guru taught the Hindus to become Unitarian saint-soldiers and Karam Yogis. He advised the Muslims to become Muslims or momins in the real sense. He asked the Hindus not to regard the Muslims as untouchables and tyrants but see the common Father God in them. He asked the Muslims not to call the Hindus as Kafirs and worthy of being killed, enslaved or exploited but see the common creator and Master God in them and regard them as friends and brothers. The fact that the Guru wanted the Hindus and the Muslims to form a common brotherhood, and nationality is quite obvious in his four songs of Babarwani in which he has expressed great grief at the miseries and cruelties which both the Hindus and the Muslims suffered at the hands of Babar and his soldiers.

In fact Guru Nanak succeeded in creating a belief in minds of Sufis, national minded liberal Muslims that the Hindus were their brothers and this was a great favour of the Guru to the Hindus, because Muslims on the whole, being communal and bigoted regarded the Hindus as Kafirs and hence worthy of all types of maltreatment.

The Guru was a unique saviour of the women in general as he desired that they should become awakened to the beauty of their real greatness and become practically heroines capable of fighting the war of Dharma victoriously. He declared openly that the women should not be regarded as low or inferior people because they give births to great men and the divine incarnates (the Rajan). He said forcefully that the family, home or country, where women of noble qualities are respected becomes approvable in the court of God and wins His appreciation.

The Guru also raised a very strong voice against untouchability, casteism and discriminations of high and low that were prevalent in the Indian society. He preached forcefully and with the practicability of his programme of work that all persons were in reality the very images, representatives, sons and daughters and sacred shrines of God

and hence worthy of sublime respect and appreciation. He said that God's grace fell only on those people who raised the so-called depressed and oppressed people of low birth and status to the fullest status of human dignity and honour. To remove the evils of casteism and untouchability, the Guru preached the principles of father-hood of God and brotherhood of man forcefully, started the community kitchens and made all his followers and admirers sit on the floors in the Gurdwaras side by side of one another.

The Guru was the greatest reformer and the saint the Hindu society produced. He spoke against the evil customs and usages vehemently and said openly that those customs must be burnt which stood in the way of God-realization and self-manifestation.

The Hindus had developed a wrong belief during the course of ages that the baths in the sacred waters could give them salvation of life. This belief of theirs entailed a great waste of time, money and energy. The Guru criticized it strongly and said that their real bath of purity lay in visiting the internal "Tirath of Atma" which could be obtained by practising Divine Name and by attuning one's self to God's will; otherwise bathing in the external waters was mere waste of life.

The Guru also attacked the marriage system which prevailed among the Hindus. It has been commercialized by Brahmans, Bania class and capitalists. The Guru started the very cheap, simple and spiritual way of celebrating them which proved a great blessing, especially to the poor and middle class people. This way of the Guru was later on followed by the Namdhari Sikh leaders.

Guru Nanak contributed to the emancipation of the Hindu society or Indian in general in three ways.

- (a) He was an ideal Nam Yogi, prophet, seer, poet, patriot, Gurmukh, religious tourist, saviour and saint. So his personality was spiritually creative, progressive and constructive and had edifying, ennobling and spiritualizing effect on the individuals as well as the society.
- (b) He placed before his people his God-revealed and inspired poetry which had a life-giving reality and embodied the

practical principles and ideals regarding unity of God-head, spiritual communism, creed of the saint-soldiers, belief regarding fatherhood of God and brotherhood of man, social, religious and political humanism, wisdom, devotion, disinterested service and universal love, especially evolution of Name character in the individuals with its two aspects of God-realization and God-manifestations.

- (c) He started the Sikh movement which was a patriotic, spiritual, heroic and humanistic movement with the following ideals which were to be put into practice on the lines of Name-values:-
  - (1) India should be made free, politically, socially, religiously and economically.
  - (2) The Free Government was to be established in India on the basis of democratic socialism.
  - (3) India's education was to be based on pure Dharma which consisted of the principles of truth, justice, wisdom, heroism, humanism, universal love and disinterested service.
  - (4) The women were to be emancipated in every respect and they were to enjoy the blessings and rights of free citizenship on equal footing with men.
  - (5) Casteism, untouchability, the killing conceptions of high and low, economic exploitation, and social injustice were to be abolished altogether.
  - (6) Capitalism and imperialism were to be eradicated root and branch.
  - (7) The Indians were to be freed from wrong ideologies of escapism, other worldism, fatalism, individualism, communalism and religious bigotry.
  - (8) Name-character was to be developed individually and nationally.
  - (9) Indian nationalism was to be based on cosmic Dharma, international sympathies, spiritual humanism and unity of God and man.

- (10) Special attention was to be paid to the village-uplift work.
- (11) The creed of the saint soldiers was to be made the national creed of India.
- (12) Destructive customs were to be removed and they were to be replaced by creative, constructive, simple and pleasant ones.

It is a fact that it was Guru Nanak who first of all raised the standard of India's all-round freedom, chalked out a creative programme for it practically and worked for it whole-heartedly. All the great men, who appeared in India, followed the programme of the Guru's mission and even Indian freedom was obtained in accordance with its ideals, to which his Sikh movement contributed the greatest share undoubtedly.

The Guru had said in a song of Babarwani that India will follow my ideals." This saying surely proved true literally. To make his movement, whom he called Sikh Sangat (or assembly of cultured people of God), a success in India, the Guru travelled through various parts of it (including Kashmir, Burma and Ceylon) for 20 years for purpose of propaganda of his mission.

During his travels through India, the Guru set up the Gurdwaras which included community kitchen, small schools and dispensaries and arenas for physical training. In The Gurdwaras he set up a regular daily system of katha, kirtan, ardas and Nam-simran (religious discourses and lectures, congregational singing of Gurbani, divine hymns and offerings of prayers individual and collective and Name-contemplation). There, the people also gathered for the discussion and reflection of their social and political activities.

During his Indian travels the Guru also met all sorts of religious, political and social leaders of the people, exchanged views with them and put his own inspired enlightenment in them to fit them for service of Dharma and national reconstruction and regeneration. It was the Gurdwaras, which he established at every important places and centres with men of personality as their incharge and the Gurbani, which were the chief motive Powers of his programme of work.

The Guru trained his son, Sri Chand, who was a unique scholar of the Vedas and a well-reputed saint and patriot, for the services of the

Hindu Dharma and he worked for this mission for 30 years. He trained Guru Angad Dev as his successor and imbued him with a true missionary zeal for carrying out the Sikh movement further. The Guru invented the Gurmukhi script and made the Punjabi language as the language of the common masses. The Guru travelled through Buddhist, Muslim and Christian countries to give them his message of Truth and Name (Satnam) and make them aware of the Indian Dharma and culture.

There is no doubt that the Guru's main field of activities was the Hindu Samaj and his main message of Parchar – was the real Vedantic philosophy, though it is also true that he wanted all the Indians, irrespective of caste and creed, to form one people with the common ideals of Dharma, Arth (prosperity), Kam (fulfillment of life's genuine and essential desires) and Mokh or living salvation.

Guru Nanak wished, as the modern Hindu MahaSabha desires, that all the Hindus – the Sanatists, Vaishnavas, Vedic Dharmis, the Jains, the Sikhs and Buddhists should form themselves into one people politically, socially and economically, even religiously, and work for the common good of the Hindu race to make truly national-minded, patriotic, spiritual and humanistic Samaj.

The Sikh movement started by Guru Nanak proved to be a true glory of India. It produced the nine successors of Guru Nanak who were ideal Karam Yogis, numberless saints, martyrs and heroic soldiers, who raised India in spiritual enlightenment and freedom more and more, progressively. This is surely a matter of heavenly pride for India. The Sikh movement benefitted the whole world spiritually, mainly through its philosophy of Divine Name, spiritual communism and divine heroism. It mainly glorified the Hindu race whose real ideals it propagated.

Guru Nanak saved thousands of the Hindus, especially those of the Punjab, from being absorbed into a foreign religion and culture, awakened them to a real sense of greatness and glory and filled them with genuine ideals of wisdom, devotion, karma yoga, love, humanism, self respect and divine heroism. So he was surely the greatest benefactor and saviour of the Hindu Samaj. The Hindus and the Sikhs are real

brothers. Those who possess the separatist tendencies among them, are certainly not only untrue to Guru Nanak and other great Rishis and Avatars of India but are also the enemies of their common country, traitors to the common ideology of life. Keeping in view the permanent danger of China and Pakistan who are the permanent enemies of their ideology of life, they must understand that by being united as one people in accordance with the teachings of Guru Nanak, they can maintain their honour as free, strong self-respecting and spiritual people.

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## Guru Nanak - A Patriot

Guru Nanak came to India at a very critical time when she needed the most, his message of Universal love, oneness of humanity, fatherhood of God, liberal toleration, national awakening, creative action and disinterested service. The country then was in the grip of darkness of ignorance and superstition, on account of the foreign domination of centuries of wretched native cowardice and degradation. There was lack of real Dharma all round. He has depicted the actual sad condition of the country in a very forceful language.

“The Kings are butchers and they have the knives of the iron age in their hands,  
The Dharma has taken wings and flown away,  
There is the dark night of falsehood prevailing every where.  
And the moon of truth is to be seen nowhere.  
Drastic efforts to seek out truth have met with disgust.  
There seems to be no way out of the evil effects and deeds of egoism.  
And how O Nanak should she realize her Highest Own is the problem to be solved.” (G.G.P 145)

The song affords a key to the anxiety of the Guru to remove the distress of the iron age from the country and establish the Divine Dharma and truth in it.

Verily, in the light of the life and teachings of the Guru it can be forcefully said that the Guru's aim was to free India politically and religiously, socially and economically and make it godly, prosperous, progressive and creative in all respects, so that she may not only enjoy her true greatness and glory but serve as a beacon light of Dharma and salvation for the whole world.

For 16 long years Guru Nanak travelled throughout India as a true missionary preaching his message of patriotism to all, irrespective of

caste and creed, and visited Kashmir, Nepal and Ceylon for the purpose. Wherever he went he established Gurudwaras as centres of his mission and put them in the charge of great men of light and wisdom. These Gurudwaras undoubtedly proved to be a real source of inspiration for the spread of his ideals of nationbuilding, character training, citizenship and cultural uplift.

Guru Nanak was a bitter opponent of casteism of all sorts. He held it responsible for most of the evils of the country. According to him it not only divided Indians in so many water-tight compartments and destroyed their national unity but also gave birth to religious and political imperialism, communalism and fanaticism to a great extent - the evils which were so detrimental to the country's interests. So they were to be eradicated root and branch. Hence he preached openly that when one God was the Indwelling Spirit of all, it was a great sin to boast of the exclusive greatness of one's own caste and hate others on that account. He affirmed that it was not the caste but the truth of one's practical life which could make one exalted and honourable.

He wanted to free India of the system of untouchability altogether because it was to him a crime not only against humanity and God but also against the country. So he embraced Mardana - a low caste Muslim rebeck-player and Lalo, a low caste Hindu labourer as his first friends to begin the work of the removal of untouchability. He called himself the humblest of the humble and was of opinion that adoption of humility or seeing the presence of God in others and respecting it could remove untouchability. He declared vain was the caste and vain were the titles it boasted of. He announced that God's grace could alight only on those people who raised the fallen ones. He made his Gurudwaras accessible to all. He started community kitchens or Langars which were open to people of all castes and creeds. These surely did a lot to remove the curse of untouchability.

He was a great champion of the cause of women. He made them give up their veil and come out of the four-walls of the houses fearlessly. He broke their chains of inferiority complex, gave them equal status with men and made them free to move in the society and take part in the political, religious and social activities on the same footing with

men. He propagated it openly that women who gave birth to the great men and incarnates of God can be called low on no account. He sang that society and the house where the women of good qualities were respected and appreciated, undoubtedly became exalted and honourable in the Divine court.

It was Guru Nanak who stood for Hindu-Muslim unity in India for the first time. He asked Hindus and Muslims to build up a common nation and culture. He set a practical example of Hindu-Muslim unity by choosing his life-companions Mardana, a Muslim and Bala, a Hindu who lived, ate and worked together for a common cause. He visited not only the temples of Hindus but the Mosques of Muslims as well. He befriended Hindu and Muslim saints equally. He used the words Hindu and Muslim scriptures in his poetic compositions without any distinction. He believed that God was the Origin of all religious scriptures, so all great men and holy books were the common heritage of all the human beings. He maintained that God being the one and common Father of all, it was a great sin to call any one a Kafir or Malechha and hate him on that account. To the Hindu he said that to be a useful citizen he should wear the sacred thread of kindness, self-discipline, purity and truth and practice the virtues of justice, goodness and true humanism disinterestedly; and to Muslim he said that to be a true 'Muslim he should make love his nature, right living his Ouran, Truth his teacher, kindness to all human beings his prayer and seeing one God in all and respect Him, his religions, because he was of opinion that it was the adoption of spiritual and human values of life common to all the religions which could make Indians nationalistic, just and patriotic. Verily throughout his life the Guru worked to bind Indians in ties of brotherhood and nationhood in all sincerity. Had Indians followed his teachings of national unity, oneness of humanity, genuine cooperation and mutual sympathies, India would never have been partitioned at all.

Guru Nanak was a passionate lover of India and the Punjab in particular. He loved the Indian Dharma and culture with the fervour of a true admirer. He believed that the Vedas, Shastras and Upnishadas contained the spiritual experiences of great seers and sages of the past.

The ideal man of the Guru was a Gurmukh - God-centred man. Sita to him was the ideal woman of India who had achieved the fullest fruition of her life in the realm of Action.

He explained or clarified various religious and philosophical terms of Indian theology in a wonderfully original and artistic way. He invented the beautiful Gurmukhi Script and thus gave Punjabi a suitable regional script which has proved of abundant political and religious value. He gave to India a vast literature of Sant Bhasha including the Divine compositions of the Japji, Asa-di-war, the Onkar and the Sidh gosti which has a universal outlook and is an infinite treasure of spiritualism, ethics, humanism and religious philosophy.

He was proud of being an Indian though he belonged to the world citizenship. He was a true nationalist, though his sympathies were international. He built Kartarpur- literally the city of God on the bank of Ravi; lived there as a common member of the spiritual democracy he had set up there and earned his living as a farmer to set a noble example of constructive work. He spent most part of his busy life in villages doing uplift work because he was sure of the fact that real India lived in villages. He declared that all such customs should be burnt as stood in the way of self-realization.

He brought a spiritual revolution in the lives of the religious and worldly leaders like Sajjah, the cheat; Kauda-the man-eater; Malik Bhago, the exploiter; Wall Kandhari, the escapist; Dharm Dass, the Kashmir Scholar, King Nabh, the materialist; Rohilla Nawab, the Slave-dealer; Duni Chand, the capitalist; Khuda Baksh, the blood-sucking Landlord and Nur Shah the charming guileful woman and made them useful members of the society and the country.

Even in his foreign travels he sang songs of the glories of India. He strove hard to create mutual understanding and sympathy between India and her neighbouring countries of Afghanistan, Persia, Arab, Tibet and China.

He struggled hard to take India out of the old ruts of escapism, fatalism, individualism, dogmatism, egoism, other worldliness and mental slavery which had crept into India under false foreign and indigenous impressions and made them walk on the paths of independent



thinking, corporate living, healthy optimism, noble chivalry, creative and progressive outlook and socialistic tendencies. He awakened his country to a sense of responsibility, duty and realism in the true sense.

He was a strong believer in Co-existence of religions, communities, sects, nations and races because he particularly saw the various attributes of one God in their multiplicities. He held firmly that their differences variations and peculiarities were but natural and in accordance with God's law and were an essential factor for the evolution of all round humanity, morality and patriotism, so all should be appreciated and respected as regards their privileges and rights.

He laid great stress on the reform and improvement of the leadership of the country. He believed that the country could not achieve its proper evolution and truthfulness without the right leadership. He affirmed that a true leader must be a God-centred soul and a democratic personality. He must be possessed of the virtues of self-reliance, conscientious judgment, independent thinking, liberal outlook broad vision, genuine common sense, sincere love, selfless service, unerring insight, enlightened intuition, consummate knowledge and creative action.

He found Indians generally a sad and pessimistic people lacking real love of life, so he taught that life was God's gift, temple and play; so it should be properly built up, appreciated, respected and enjoyed with earnestness. He criticized the philosophy of life which aimed at eradication of suppression of desire. He taught that desire was productive of real goodness of life when it was sublimated by the practice of righteousness, positivism and creativeness. He said that proper adjustment of life needed both violence and non-violence but they should be made use of conscientiously and in the light of Dharma. He affirmed that there was a great need of developing Divine heroism in life and only the saint-soldiers could fructify it properly. He was of firm opinion that practices of irresponsibility, inertia; dry asceticism, self torture and renunciation of household ties were a great obstacle in the development of real love of life and hence they should be discarded by Indians totally. His philosophy of life with which he wanted to inspire Indian soil was that of the flower which dedicated its vitality, beauty

and fragrance selflessly to the world around it to vitalize, beautify and perfume it.

Guru Nanak had a new vision of life which he placed before his countrymen forcefully. He believed that all kinds of problems of life could be solved satisfactorily through a spiritual approach of Dharma. He laid stress on the balanced national life which he held must be characterized by a harmonious development of religious, political, social and economic coordination. He has sketched his conception of the values of New India in his composition Asa-di-Var which is a song of Divine hope and optimism and is sung daily in the Gurdwaras in the morning assembly in accordance with his instructions. His Japji is the song of life-divine which he wanted to produce in India. His Patti and Onkar give a perfect sketch of the values of education on which he wanted to base the national character of India. Sidh gosti gives vision of that self knowledge and greatness, the adoption of creative greatness which is so necessary for the national reconstruction.

He wanted to develop the national character of India on divine values. He exhorted that individual and creative greatness and salvation of a country lay in following of Divine Hukam- His Law and Will; in the assimilation of His Raza or creative joy. He said emphatically that meditation of the name gave the individuals enlightenment and bloom of joy. He taught that nothing could be gained in life without action but action to be fruitful should be endowed with Divine values. He believed that to get joy of real life God should be enshrined in mind so jiviyajis vasiya soi. He instructed that truth was high but higher still was truthful living.

He wanted to base Indian culture on values of spiritual humanism; international understanding and universal outlook. Certainly no song of Divine culture can be better than on he Guru sang:

“It behoves us, O Friends, to take out fragrance for perfuming our lives from every pot of sweet scent we happen to find.  
We should share our good things with others in a disinterested spirit:

But we should not share our evils with others at all;

Nor Should we find fault with any one.  
 Let us wear the beautiful garments of refined culture.  
 Let us be fully prepared for the performance of our duties of life.  
 Let us stick to our post of responsibility perseveringly and unflinchingly.  
 Wherever we should go we should radiate goodness through our thoughts, words and deeds.  
 We should taste the nectar of life after having freed it from the poison of atheism. We should O Friends, pick out the fragrance of life from every perfumed pot and make ourselves fragrant and sweet in all respects.” (G.G.P. 766 )

Guru Nanak had a very keen political insight and maintained that politics to be sound and strong be based on Dharma otherwise it will be a thing of corruption, hypocrisy, falsehood, injustice and fraud. He preached that the kings should be worthy of their jobs and link themselves as servants of the people, otherwise they would become fools and villains. In the Asa-di-Var he dubs the cruel rulers and religious exploiters as man-eaters and butchers exploiting people. Speaking of the corrupt Government of the iron age he said in the Asa-di war:-

In an age bereft of Dharma,  
 Greed is the king, sin is the minister,  
 And falsehood is the fashioner of the royal coins,  
 Lust is their deputy who is consulted on all matters of state.  
 They sit together and chalk out their policy.  
 -391-  
 As regards their subjects being deprived of true wisdom,  
 They are but blind and lifeless people,  
 Who are compelled to do deeds of forced labour  
 In an age bereft of Dharma. (G.G.P. 468)

He was imprisoned by Sikander Lodhi, Rohilla Nawab, and Babar because he criticized their Governments unflinchingly. It pained him

very much to see the Hindus following their alien rulers at the cost of their Dharma. He was full of anguish when he saw Kshatrias-the warrior race of India degenerated. Full of distress he said, “What a pity ! The Kshatrias have given up their Dharma and adopted the foreign language and culture. All Indians have taken up the way of the living of the foreign rulers. So the real state of Dharma which aimed at producing specialized qualities of groups and classes has been altogether upset. He cursed the then Pathan rulers of India as having died the miserable death of wretched dogs because they spoiled India, their mother-land with their demoralization and also did not save it from the onslaughts of Babar

His songs of Babarwani are a clear proof of the unlimited pangs he felt for the sad plight of his country and afford explicit proofs of his ardent patriotism. Though he persuaded Babar to give up wine; release prisoners of war; rehabilitate the uprooted and treat all his subjects alike, a deed of great patriotism indeed; yet he depicted Babar as a “bridegroom who had come ! to India with a marriage party of sin and crime to take away the Indian bride with force, irrespective of all sense of shame and honour and whose marriage ceremonies were to be performed by Satan himself.” He was so much touched to see the cruelties committed by the troopers of Babar that he addressed God with these words, “Indians have been subjected to such sufferings that they are shedding tears of blood. O God, didst Thou not melt to see the sad plight of theirs?”

It was the moral, social, spiritual and political degradation of Indians that aroused the Sum's sympathies and made him start the Sikh movement for the liberation of the country. To make the movement constructive and life-giving, he laid its foundations on the liberal basis of universal love and knowledge, selfless service of humanity, worship of truth, genuine citizenship and unity of Godhead and unalloyed patriotism. As is the seed so is the fruit. The Sikh movement proved to be the very embodiment of patriotism throughout its career. It introduced spiritual stalwarts like Guru Arjan Dev, Guru Har Gobind, Guru Teg Bahadur and Guru Gobind Singh whose Divine lives were a dedication to the country's freedom and uplift. It brought forth innumerable saints

and martyrs who poured a new life into India's soul. It Veated mighty heroes like Banda Bahadur, Maharaja Ranjit Singh, Hari Singh Nalwa, Akali Phula Singh and Sham Singh Attariwala who established a free national Government in Punjab.

Guru Nahak's son, Baba Siri Chand who was a unique scholar of Sanskrit and a great Saint held oft the Guru's torch of national awakening and patriotism and kept on moving throughout India for eight decades of years, awakening the people to Indian Dharma and preparing them for its protection. It was he who not only guided the movements of Rana Sanga and Maharana Pratap to a great extent but also spiritually helped Samrath, Ram Dass who was the Guru of Shivaji.

Guru Nanak's balanced personality of a great prophet, saint, philosopher, Karam Yogi, Divine bard, patriot, socialist, spiritual genius, world teacher, scholar, seer, optimist, reformer, tourist, saviour, linguist and nation builder was a unique contribution to the greatness and glory of India and was a thing of pride and honour to Indians for all time.

Guru Nanak had a special programme of making India independent, great and prosperous in the real sense. He wanted to establish Divine socialism or spiritual communism to which he had given the name of Sache-ki-sarkar or the Government of true God. Its main principles were Kirat Kama or earning of livelihood with honest labour; Wand Chakhna or sharing one's earnings with others and Nam Japna or concentrating all the powers of personality on cultivation of spiritual values of life. The government was to be conducted by the Pahchas or the chosen representatives of the people whom the Guru calls in the Japji as great men of highly developed virtues of discipline, justice, self-respect and consciousness. The Government was to have the army of the Saint-soldiers who as the Guru says in the Onkar were 'to be free from lust, possession and exploitation and were ever ready to fight for the honour of • their country in a spirit of self dedication. It was to have the Divine flag of 'Name'. Its code of authority was the Divine Will; the rod of authority, the self-confidence and victory, the victory of mind. In the Government all the persons were to be regarded as equals and their inner lights were to be respected within a keen social sense, liberal humanism and sweet humility.: Education was to be

regarded as the training for character and citizenship; God's worship as the revolution of honour in life and righteousness as the practical life of truth, beauty, righteousness, love, service, self-control, justice and chivalry.

The Guru called his patriotic movement of Sikhism as the game of universal love and for he betterment of India in particular and world in general. He invited all to join it in a spirit of iisinterested service and sacrifice:-

“O Friends, if you want to play the sport of love,  
Then enter my lane carrying your heads on the palm of your hands.  
In the firm belief that you have to follow the path of love  
And sacrifice your life for Dharma unhesitantly and selflessly.  
(G.G. P. 1412 )  
How great Guru Nanak was as a patriot!

*Spokesman Weekly, Guru Nanak Number, 1955*

## **Guru ArjanDev – As A Yogi**

Guru Arjan Dev – the world famous author of “Sukhmani” – the psalm of peace had the gift of Yoga from his very birth. But he developed it all the more perfectly during his short life span of 42 years. He was able to perform marvellous deeds. By Yoga the Guru meant the establishment of an all round conscious, harmonious relationship with the Reality; the enjoyment of the living contact of oneness, companionship and co-operation with Him and the evolution of universality in individuality; and as a perfect yogi he has drawn a very graphic picture of his own realization of the same in a beautiful song of Sri Rag, “Aek Panch hanu Jiya Ka...” One God is the associate of my life. The one God is the protector of my life. The one is the very support of my life-breath. My mind rests on the One alone. He is the All-pervading Reality. He is the Creator. I have found eternal peace in His refuge. O, my mind cast aside all other means to be absorbed in His love through Simran. The One is my brother and friend. The one is my father and mother. The one gave me life. My mind depends on One alone. The Master who possesses all, should never be forgotten. The One dwells in the inner world of the soul. The One lives in the external world. The One alone is the occupant of all the dwellings. We should develop His perpetual remembrance, as He is the very life of all the souls. We will be completely rid of all sorrows and miseries, if we cultivate His love. There is but one life in the whole universe and that is God the Ultimate Truth. All souls and minds belong to Him. In the world every thing is happening according to His will. Through the guidance of the Master I have practiced Simran and become one with the perfect One.”

In the light of this song it is clear that the Guru was a perfect yogi, because he had united himself completely with One Reality by leading a practical life of knowledge, love and devotion; practicing Simran, meditation and omni-presence of God in the spirit of complete self-

surrender and self-dedication; by feeling Him as his very Comrade, Brother, Friend, Father, Mother, fount of life and soul of souls and by establishing a living relationship of oneness with Him fully in various forms.

The Guru held that true yoga was not a thing of mere words, but was a thing of actual realization through a practical life of service, bliss, unity, peace and goodness. And he gives a beautiful account of an ideal Yogi in a divine hymn:-“Kahin Ke haven kokai katea” so many men indulge in boasts about Yoga but such servants of God are rare, as practically realize the true spirit of yoga. A true yogi sees but One Reality every where and so he is not only free from sorrows but is also possessed of perfect, peace and bliss. To an ideal yogi there is nothing bad in the world, as he sees the Good God pervading all things. To an ideal yogi there is nothing like defeat. He is ever victorious because he is one with the Eternal Victor. A true yogi does not mourn or feel sad, as he is completely absorbed in undying beatitude and bliss. God is the Doer in him. The true yogi is God-filled and so is eternally free from cycles of births and deaths.” The Guru was such an ideal model of perfect yoga and this song of him is a genuine depiction of himself.

To the Guru yoga meant, in one way, reaching the Inner ‘Nad’ and digging out its sweet and ambrosial songs through mind, words and deeds in the form of divine poetry and kirtan. And the Guru’s success in this respect was unique. He wrote as many as 2216 Divine hymns and “SUKHMANI” “BAVAN AKHRI” and “BARAMAH”.

In ‘Sukhmani’ which is par excellence a song divine, he has given the name of ‘Simran’ to Yoga. And this simran is nothing but attuning all the powers of body, mind and soul to God through remembrance of His name and linking the personality with Him consciously in a spirit of self-surrender and devotion. The result of this Simran is the achievement of ‘Inner Sukh’ – the divine peace and joy. This ‘Sukh’ can be realized by devotees or Yogis alone. The Guru points to this truth when he defines the ‘Sukhmani’ thus, “The word Sukh of the Sukhmani is but the Name of the Master. This Name is Ambrosia itself and it lives in the hearts of the devotees in the form of eternal peace and joy.” The Guru held that while outer expression of Yoga exhibited

itself in creative activities of knowledge, love, devotion, culture, citizenship, art, service, poetry and Kirtan; its inner expression gives birth to perpetual peace and joy in the mind. And the Guru as a perfect Yogi possessed this divine joy. That is why he sings so beautifully:-

“Uthat Sukhia Baithat Sukhia” I am ever happy and joyous whether I am standing or sitting. I am ever fearless because I have realized God through the ambrosial eyes of Yoga. The one Master who is the Dweller of all dwellings as well as is All-knowledge, is the Protector of my Life. I am free from all anxieties and cares whether I am sleeping or walking, because I feel the presence of God everywhere. The Guru has established permanently the Divine ‘Mantra’ in my mind. So there reigns perfect peace not only in my inner life but in its outer expression as well.”

The Guru believed that Yoga to be real must be Karam Yoga and express itself in creative, progressive and godly actions. His own life was undoubtedly a noble example of Karam Yoga. His acts like the acquisition of vast knowledge of Sanskrit, Hindi and Punjabi and the critical study of so many books on religions and ethical philosophy; the creation of discipline, unity organization and brotherhood among his followers and engaging them in useful professions of trade, agriculture and banking; the completion of the building of Darbar Sahib at Amritsar and making Amritsar a centre of Sikhism; preparation of missionaries for propaganda work; setting up the system of Daswand; establishment of Panchayat Raj in his own sphere of influence; foundation of towns like Tran Taran, Chheratha, Srigobindpur and Kartarpur; construction of tanks and wells at places like Amritsar to remove the scarcity of water, establishment of a free hospital at Tarn Taran; composition of divine poetry of unlimited vastness; laying out of a garden at Ajnala and above all the compilation of Guru Granth Sahib – a huge task of infinite literary importance and spiritualism on which he spent 10 long years, speak volumes for his ideal Karam Yoga. The Guru believed where there was life of real Karam Yoga; the spirit of self-sacrifice, cheerful suffering for the cause of truth and Dharma, divine fearlessness, humanity, broad tolerance and disinterested charity were surely associated with it. And the Guru possessed all these virtues

in super abundant measure. He wanted to give a practical shape to the spiritual communism of Guru Nanak Dev so he not only began to spread the universal truths of ethical socialism; oneness of God, men and nature, fatherhood of God, and brotherhood of man, divine democracy and universal humanity; but also waged a ceaseless and unflinching war against all types of religious, social political and economic injustice, tyrannies, and exploitations, as well as against casteism, capitalism, imperialism, materialism and communalism in whatever form he found them. And for this work he incurred the enmity of the representatives of capitalism, imperialism and religious fanaticism in the shape of Prithi Chand, Dewan Chandu Shah, Birbal and above all Emperor Jahangir and was subjected to tortures but he bore them all in a spirit of resignation to Divine Will taking them as a necessary condition for the consummation of his Karma Yoga. Surely it was on account of being actuated and inspired by a true spirit of Karam Yoga that he had the guts to challenge the Mughal Imperialism by getting the pilgrimage of the Hindus to Amar Nath restarted from Amritsar, which Jahangir had stopped; by helping the rebel Khusro with food and other necessities when he demanded them in the Guru’s Darbar, by spreading the democratic ideas among Muslims and making a large number of them his followers; by refusing to Jahangir to pay a fine of 2 lac rupees which he imposed on him for giving help to Khusro and by not acceding to Jahangir’s demand of embracing Islam.

Jehangir handed over the Guru to Murtaz Khan, the Governor of Lahore, who in accordance with the instructions of his master and aided by Dewan Chandu Shah subjected him to the cruelest types of tortures and at last finding him unshakable in faith, got him drowned in the river Ravi while his body was full of boils and blisters. But he passed through the hardest ordeals which never fell to the lot of any other Martyr, singing songs of gratitude to God, with a spiritual smile wreathing his face and with heavenly luster shining on his face. Surely the unique patience, unparallel peace of mind, through self-control and the spirit of complete resignation to the Divine will which the Guru showed during the tortures are proof positive of the fact that he was internally linked with the universal source of peace and joy and was a

Karam Yogi of the highest order. Verily, there can be no doubt about the fact that the unique martyrdom of the Guru was a wonderful deed of karam yoga because it not only infused a new life of self sacrifice and spiritualism in the Sikh cult but also raised its glory to the stars.

The Guru's Yoga was perfect. He established the completest harmony with God through his full personality and manifested Godly virtues through various channels. That is why he was a great world-teacher, reformer, prophet, and incarnation of humility, humanity and peace, poet, saint, seer, soldier, scholar, missionary statesman, divine bard, patriot, constructive genius, philosopher, linguist, Brahm Gyani, Jewan Mukht, man of creative actions, house-holder and king of martyrs a rare combination of godly beauties.

Above all the Guru aimed at preaching the optimistic yoga of practical realism and divine cheerfulness which must not be the exclusive preserve of recluses and sadhus but could be practised by common house-holders and worldly men alike conversation of this earth into a paradise of liberated souls. And it was with this aim in view that the Guru sang, "If we make a complete offer of our lives to God with the perfect art of yoga, we can smile, play, eat and dress and yet be liberated souls in the world."

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## **The Martyrdom of Guru Teg Bahadur**

### **Sublime Example of Supreme Sacrifice**

Guru Teg Bahadur came into the world at a time when his father Guru Har Gobind was practically at war with the Moghal imperialism. Even during his childhood he realized what a terrible disaster war was. But with all its horrors it is inevitable at times and it must be fought for the defence of Dharma at all costs. The ideal heroism of his father and his own practical training filled his heart with saintliness and fearlessness and he began to take part in the war of Dharma in which his father was unavoidably involved, so much so that while he was sixteen, he displayed such a heroic spirit during the war of Kiratpur that even his father was surprised at it and spontaneously uttered, "Bravo, Tegh Bahadur you are a fine hero, a true fighter and a brave swordsman. You deserve your name amply."

When the war was over there came a revolution in the life of Teg Bahadur and the fighter entered the life of yogic solitude, to become the warrior of the world of spirit within.

His austerities were very hard, indeed. For 26 years he practised them at Bakala with inflexible concentration and unshakeable faith that were really very astonishing. During all this time two most glorious women, his mother Nanki and his wife Gujri served him with constant devotion.

Guru Har Krishan, while on his death-bed, was asked by his disciples as to who the 9th Guru would be to guide their destinies. The Guru replied that the master was to be found at Bakala. This declaration induced 22 Sodhis to set themselves up as Gurus at Bakala. Makhan Shah discovered Guru Tegh Bahadur through a critical search-light and declared from the house-top:

"Oh, disciples of the Master  
I have found the Divine Messenger,

I have found the true Guide,  
Come to him and receive Divine instruction.”

Thus the mystic Guru came out of his seclusion when he was forty-four as a Liberated and God-filled soul and sang beautifully:-

“Oh mother I have attained the wealth of Divine Name  
My mind feels distracted no more,  
It is at eternal peace now,  
My body is free from the attachments of I am’ness  
It is full of Divine consciousness.  
I have realized God,  
Greed and attachment can effect me no more.  
Through the achievement of Name, the Divine Guru  
Has removed the egotism of my mind  
Which had deposited therein through so many lives.  
My mind is free from materialistic language.  
It is now the permanent abode of God’s bliss.  
Verily, he alone is God’s bard,  
Who is the recipient of His Grace  
Indeed rare are the Gurmukhs, Oh Nanak  
Who can achieve the wealth of the Name  
Which I have got.” (G.G. P. 1186)

All people welcomed the Guru’s song of Divine Hope, but some of the cheats and charlatans grew jealous of him. Dhir Mal, the son of Baba Gurditta (the eldest son of Guru HarGobind) went so far as to fire a shot at the Guru but it failed to do much harm. Dhir Mal’s followers looted the Guru’s property in their anger, but the Guru forgave them all, though the Sikhs in anger wanted to retaliate.

After some time the Guru left Bakala to avoid the petty jealousies for Amritsar, the place of his birth but he was not allowed to enter the sacred shrine by the priests, lest they should be eclipsed. He retired to the hilly place of Makhawal and bought a beautiful track of the land from the Rajput Raja of Kahiloor, founded Anandpur, the city of joy.

The times were very hard indeed and he was to play the role of the liberator of his people. So he adopted the way of a living Martyr. He went from place to place especially in Malwa and freed the people from many evil customs and removed the scarcity of water in various places by getting wells and step-wells dug. His message to the people was, “Awake, realize your responsibility; follow up path of purity; love, courage, service and sacrifice; free yourself politically, religiously, socially and economically and protect and preserve your Dharma at all costs.”

His missionary activities were brought to Aurangzeb’s notice by his fanatical enemies and so he was arrested and brought before him. But it was at the intercession of Raja Ram Singh who was his true disciple that he was released.

But the Guru did not stop his activities. After a general tour of the Eastern Punjab, he went to U.P and Bengal to preach his mission. He visited Agra, Benaras and some of other places and then came to Patna. It was there that he came to know about Aurangzeb’s intention of subjugating Assam, a free Hindu state. He was pained at the idea and wanted to save Assam. In Assam he lived for two years, preached his gospel of religious tolerance and freedom. In his absence Gobind Rai his only son was born at Patna.

Happily one of the chief commanders of the invading Mughal army was Raja Ram Singh. He induced him not to invade Assam but reconcile with Raja Rana Singh of Assam, accept tribute and return. He accepted the advice and finding the pretext of heavy loss to the Mughal army by heavy rains, made peace with the Rana. Thus the invading army withdrew from Assam.

Raja Rana Singh of Assam became the devoted disciple of the Guru. The ruler wanted the Guru to remain with him for some time more but he hastened to the Punjab because he had heard of the misery caused by Aurangzeb’s command to coerce the Hindus and Sikhs to be converted to Islam. He had been absent from the Punjab for three consecutive years and the people of Punjab welcomed him back warmly because their hopes rested on him alone. Guru now began to perform his mission of awakening, more zealously and to make the awakening

more effective he visited various places with a body of chosen representatives mounting on horses. He criticized the injustice of the oppressive rulers fearlessly.

One day the Guru was holding his darbar at Anandpur and his son Gobind Rai who was nine only stood before him when a deputation of Pandits of Kashmir and Banaras approached him and said “Spiritual Master, our Dharma is in danger. We are forcibly being converted to Islam and are being subjected to hardships on that account. We are being cruelly deprived of our frontal marks and sacred threads. We have thought over the matter again and again and have come to the conclusion that at this juncture only the 9th successor of Guru Nanak can save us. Do save us from extinction and earn our eternal gratitude.”

The Guru felt sad on hearing this and kept silent for a while. Seeing this, Gobind Rai said “Father, how long shall we bear this cruelty and injustice? Is there no way to remove it and save helpless people? The father said, “The way is there and that is the way of self-sacrifice. If a great soul sacrifices himself,

Dharma can be saved.” “Then”, said Gobind, “Who could be holier and purer than your goodself in India now? Sacrifice your life to save the Dharma.” The Guru now felt sure that Gobind Rai would certainly carry out his mission after him and prove the saviour of his people. So with a calm mind he said to the Pandits. “Stick to your Dharma at all costs and adopting the way of non-violence and passive resistance, boycott the cruel rulers, exercise religious tolerance and do justice to all equally. Now go and tell Aurangzeb that he should first convert me, to his religion and if he succeeds, then all the Hindus would act accordingly.”

The challenge was conveyed to Aurangzeb. He issued orders for his immediate arrest. The Guru was served with the orders. He got ready to go to Delhi and offer himself to Aurangzeb. He set out with his five beloved disciples. On the way he preached the gospel of Guru Nanak. He was at Agra when he was arrested.

The Guru and his disciples were brought to the Mughal court in chains. Aurangzeb said to the Guru, “You are preaching against our Government openly.” The Guru replied, “Yes, it is a fact because I feel

that your rule is fanatical.” Then Aurangzeb said “The report of the Governor of Kashmir is that the trouble caused by the Pandits in Kashmir was actuated by you.” The Guru replied, “Yes, it was I who advised them to boycott the unjust rulers with non-violence and passive resistance until they mended their ways and treated them with justice.”

Aurangzeb was infuriated at the Guru’s words and said, “The only way open to you is either to accept Islam or be prepared to undergo a death of tortures.” The Guru replied, “I fear not death. I cannot accept the temptation. How can I give up my Dharma when that is the very life of my life and the very soul of my soul.” “Well” said Aurangzeb, “Show me a miracle in proof of that.” The Guru said, “Only God can show miracles. For us to show miracles is to go against His will. My only miracle is that I will not budge even a jot from my Dharma in the very face of the most alluring temptations and the cruelest tortures.”

The Guru was kept in an underground cell with his five disciples for two months and subjected to torments. Then he was confined in a narrow iron cage of pricking bars for 18 days where he could not sit. His follower Dayal was boiled to death in his very presence. His disciple Mati Dass was sawn alive before his very eyes. But his faith could not be shaken. At last, he was executed in Chandni Chowk in broad day light. It was in November, 1675.

The world was filled with grief at the sad sight. Tears of sorrow were shed. Guru Gobind Singh pays a beautiful tribute to the martyred father when he sings about him so touchingly in his wonderful drama of life Vachitar Nanak, thus:-

The master went to the abode of God,  
After having broken the potsherd of his honour on the head of  
the king of Delhi,  
Surely none has ever performed such a glorious deed of honour,  
As Guru Teg Bahadur has done.  
The world was steeped in sorrow at his martyrdom.

But the angles of heaven showered the choicest flowers of  
their approval on him.  
And sang,



“ Homage to the victorious master,  
Homage to the conquering soul.” (Dasam Granth P. 54)

The Guru was asked to show miracles.  
But he said,  
“It is shameful deed for the Saints to show miracles.

In the iron Age the Guru performed the most glorious deed of saving the frontal mark and the sacred thread of the Hindus by his unique sacrifice.

“How good of him indeed !

How ennobling and inspiring was the sacrifices of the master for his Dharma !

How unflinchingly he underwent the cruelest tortures without any murmur or complaint.

All glory to the Master,  
Homage to the Master.”

Guru Teg Bahadur’s martyrdom was a sublime act and a marvellous deed of a Karam Yogi. The Guru sacrificed his life to uphold the faith of his persecuted fellow-men. Striving for the establishment of religious toleration; suffering for the sake of others; calling a spade a spade, accepting death for the sake of principles, accepting God’s will with a happy and fully resigned heart; refusing to compromise with evil, singing the song of joy and thus giving proof of a highly evolved spiritualism, the splendid ideals of humanity; for the vindication of which he suffered death cheerfully.

The Guru did not wear the sacred thread himself, nor did he put a frontal mark on his forehead. But he could not bear to see that the Hindus should be subjected to persecution and be deprived of them. So he sacrificed his life. The Mughal imperialism and fanaticism represented by Aurangzeb had thought that there was no spiritual power

left in the ancient Dharma of India but the Guru belied this belief. That is why the Guru is rightly called the ‘Shield of India’s honour.’ (Hindi Chadar). The Guru’s martyrdom struck a terrible blow at the root of the Mughal imperialism and shook its very foundations. But the greatest benefit of this was the immense light and inspiration that it infused in the innumerable martyrs of the Sikh faith who followed in his footsteps.

The Guru was a unique martyr with a Divine personality. He was a true patriot of the highest order. He was a great saint, thinker and philosopher. Physically his handsome personality had become proverbial. He had felt the pulse of time and had prepared himself to meet its need. He was a spiritual giant. He was a great scholar of Hindi, Sanskrit and Punjabi. He was well-educated in the lore of the Upnishadhas, the Puranas and the Gita. He was the very model of simplicity, humility, purity of heart, human sympathy, uprightness and moral fervour.

He was not only admired as a saviour and liberator by the Hindus but was respected as a great Saint by the Muslim as well. Sayed Saif Ali, a big religious Divine and Rais Mohd Baksh were his devout admirers. Abdullah who was in-charge of the iron cage in which the Guru was shut up, felt so moved that he left his job and devoted himself to Guru Gobind Singh’s cause.

Guru Tegh Bahadur was a wondrous poet. He composed 63 hymns and 57 shalokas in Hindi. It is characterized by mystic sweetness, practical view of life, healthy and progressive optimism, depth of thought and appreciation of eternal values. Surely his poetry is an invaluable spiritual treasure and gives ambrosial food to those who possess spiritual hunger. How sublime is the sweet song of self-realization, he sings to the seekers after God:-

Oh you seekers after God, why do you retire to jungles to seek him.  
He is the Dweller in all dwellings.  
Yet eternally unattached  
Surely he is the very Life of your life and your constant Comrade.

As there is fragrance in the flower and the power of reflection  
in the mirror;

So does He abide in your very life.

Seek Him within your mind and soul, with the firm belief that  
he is your own Real Self.

Practice the Omnipresence of one God, externally as well as  
internally to realize Him.

You will have self-realization, when you shake off every  
shadow of ignorance and dualism. (G.G. P. 684)

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## **Unique Personality And Work of Guru Gobind Singh**

Guru Gobind Singh possessed, indeed an extremely marvellous personality. He was wonderfully healthy, strong and sound in body, mind and soul. His personality was surely imbued with the spirit of Divine Name through and through, and fully attuned to God's will. As he says in his Bachitar Natak, the wonderful drama of his life, his main objective of life was to spread righteousness and to eradicate evil, root and branch.

Guru Gobind Singh was a Dharma incarnate, in the real sense. He had evolved in his life nearly all the qualities of Dharma, to uphold its cause firmly and tried his utmost to save it from the wrong doers and mischief mongers.

The Guru was a perfect Karam-Yogi. He was a Raj Yogi of the highest type, because he had not only conquered his mind but also lived in the world unattached in the same way as lotus abides in water. But his Karam Yoga and Raj Yoga were based on Nam-Yoga and Sehaj Yoga which have been so beautifully depicted in the Gurubani. Like a true Yogi, he was the same in weal and woe and was cheerfully resigned to God's hukam for he had established a conscious relation of oneness with the living reality. The Guru was a true prophet of God, a real messenger of spiritualism and a matchless world teacher. His teaching was based on Truth, Name Yoga, devotion, love, meditation, justice and heroism.

He was a perfect Unitarian, and believed firmly in the oneness of God, man and nature. In a wonderful song he says that the bodies and souls issue from Him to blossom His beauties; and after attaining the fullest, evolution merge in Him. In another song he says that it was through the practice of disinterested love alone that God could be realized. He was a philosopher of the highest type, too, because he

realized the fundamental truths of universal life through his highly evolved intellect and intuition and then expressed them in a very impressive beautiful way.

He was a great organizer. His organizational spirit found its expression especially in evolving the Khalsa movement and making it a success. He was a socialistic democrat. The democratic and socialistic Government which he found and ran systematically in Anand Pur Sahib was a typical example of good government. He won the hearts of his subjects whom he called his comrades.

The Guru was a unique warrior. He was a wonderful general and commander of his army. He was a skilled swordsman, archer and a horse-rider. Temperamentally, he was a prophet of peace but war was thrown on him forcibly by the enemies of Dharma and country, and he met their challenge as a true, chivalrous, national hero and a saviour of Dharma. He fought fourteen battles against the Mughal imperialism and its stooges, the hill Rajput rajas and had won wonderful victories over them. But as a true saint soldier he was above material and territorial gains because he wanted a democratic and free government for the whole country.

The Guru was an unparalleled patriot. He wanted to free India socially, economically and religiously according to the panch, conception of Guru Nanak's democratic and spiritual socialism and for this sacred cause he sacrificed his father, mother, maternal uncle, four sons, thousands of devoted followers and himself. It was an act of his supreme patriotism that he tried to teach lessons of love of dharma and of country to the hill rajas, asked Aurangzeb to become a real religious man and be a servant of his people irrespective of caste and creed, and helped Bahadur Shah in the war of succession on the promise that he would establish a non-communal Government at the centre, but unhappily his efforts in these directions did not bear the desired fruit. He prepared Banda Singh Bahadur simply for war of patriotism and national emancipation and made him his atom bomb for the evil doers and enemies of Dharma. The Guru's patriotism was certainly based on international sympathies, unity of God-head and disinterested humanism and so it was a genuine patriotism in the real sense.

The Guru was a great humanist indeed. For him true humanism was to see God in all and to bow before him, with humanity. He says that there is but one caste or origin of all men and that is God Himself. According to the Guru, one could not become a true devotee of God unless he loved his sons with special justice, service, austerity and sacrifice in the spirit of full attunement to his will.

The Guru was a creative revolutionary. He aimed at introducing the main values of self-reform, self-education, self-control and self-enlightenment in the individuals as well as in the society so that they may move towards God's kingdom with Charhdi Kala or the art of Name's optimism of self-realization.

He was a man of creative spirit of the Name. Surely there worked an immortal spirit of the Khalsa in Guru Gobind Singh, which was specially characterized by the virtues of unshakable faith in God, self-reliance, self-respect, fearlessness, optimism, sacrifices, love, disinterested service, creative action, austerity, suffering for the cause of truth and dharma, all conquering heroism and cheerfulness. This spirit not only kept him ever young, progressive, constructive, and inspiring but also it made him radiate beauties of celestial and heavenly charm and magnetism. Wonderfully he infused this spirit into the Khalsa and cast them into his own mould. This spirit is called the spirit of Guru Gobind Singh by his saint soldiers and it has ever been working in them as a living, young, creative, optimistic, heroic reality. The Guru was above all the creator of the Khalsa which is surely a body of the Saint-soldiers, national heroes, saviours, liberators of Dharma and the motherland. Ever since their inception they have been performing creative deeds of heroism, patriotism, sacrifice, humanism and service; and in future, too, as the Master has instructed them, they are expected to uphold these principles with unshakable faith and optimistic spirit of the Divine name.

The Guru was a passionate devotee of God. He loved Him with all his life. He remembered Him in weal and woe, and never forgot Him. Surely, it was the devotion of God whom he regarded as his Father, Mother, Comrade, Friend, and especially the Gurudev, who, was the main-stay of his life. He loved nature, because she was his very abode,

image and temple; and loved man because she was His very son, representative, and image. A keen sense of humour of music divine and sportsmanship were chief characteristics of him.

The Guru was a great reformer indeed. He was a bitter opponent of imperialism, capitalism, individualism, communalism or casteism, ritualism, idol-worship, untouchability and escapism and tried his best to sublimate them into the living values of the Divine Name.

The Guru was pre-eminently a liberator of the fallen, the oppressed, the down-trodden and the untouchables. He raised them up and made them the Khalsa, the saint-soldiers, the self-respecting free-natured and self-disciplined people and great men and heroes. It was surely his wonderful miracle. He made, the gurdwaras, the battle-fields, the playgrounds, the common kitchens and then national fairs, his chief centres of building the nation, its character and its personality. He tried to make the people comrades of God, humanity and nature and gave them the fullest dignity of creative, cheerful constructive and progressive living. To free oneself fully and to make others free and liberated individually was the principle he placed before his people to practise.

The Guru was a true national hero. He saved the Hindu race from being absorbed into the foreign imperialism by his sacrifices, sufferings, war of dharma and unique heroism; so the Hindus looked upon him as a true saviour. He befriended nationalist Muslims like Peer Budhu Shah, General Sayyad Beg, the Rohilla Nawabs, Nabi Khan and Ghani Khan and many others who sided with him and looked upon him as true saint and liberator of the people. The Sikhs regarded him as their spiritual and national father and devoted their all to his noble cause. So, certainly he was not only a true national builder but a great national hero, as well. The Guru was undoubtedly a living martyr because he had sublimated his ego into the Divine will and placed his all on the altar of humanity and motherland for sacrifice and selfless service. Surely he made his people a nation of living martyrs and ultimately he himself died as a martyr at the hands of the enemies of the Dharma and the country.

The Guru was an apostle of Shakti – the Goddess of war, whom he called Bhagauti, Chandi or Sri (sword). To him this goddess did not have any separate existence from God but it was His very Shakti which

appeared in the lives of the saint-soldiers and enabled them to fight the war of Dharma, victoriously.

The Guru was a true socialist. He regarded all men as the sons of the same common father and admitted openly that they all had equal rights to enjoy the colour and bloom of life freely, independently, joyously and abundantly. His three great principles of spiritual socialism were Deg, Teg and Fateh. By Deg he meant the equal distribution of food for all which was based on socialist principles. By Teg, he meant the heroism for all which was based on the belief in the commonwealth of the common Father. By Fateh, he meant victory which was based on the two great principles of Simran and Sewa. His war slogan which he raised for establishment of his spiritual socialism was Bole So Nihal, Sat Sri Akal, “Verily, those who practice the simran of the true, great and immortal God, get the colour, and bloom of life to enjoy.”

Certainly the Master’s life was a Bachiter Natak – a wonderful drama and he himself in spite of so many wonderful virtues was, as he says a mere servant of God and spectator of His world play. He says, “I am but a humble servant of the supreme Personality. And I have come into the world to see His Play of His creation.”

The Guru was a great scholar of Sanskrit, Hindi, Punjabi and Persian and linguist and a unique poet. He wrote the whole poetry of Dasam Granth. This poetry is specially characterized by a unique spirit of Divine Wisdom, Devotion and Heroism. It went a long way in arousing the latent energies of the Khalsa and inspired them to perform wonderful deeds of valour, sacrifice, patriotism, dharma and austerity. It is surely an eternal piece of world’s literature, and full of permanent inspiration. Undoubtedly, the Guru Gobind Singh was a wonderful artist but His art found its very beautiful and inspiring expression especially in three of his great deeds:-

- (i) The building of a wonderful personality.
- (ii) The creation of a marvellous literature.
- (iii) The evolution of the KHALSA movement.

The life and work of Guru Gobind Singh was really unique. He built up a personality in the shape of Khalsa which is valuable than

institutions or creeds. He built up the Khalsa movement. He fought a marvellous war of Dharma in fourteen battles. He made the Adi Granth and Guru-Panth the future Guru of the Sikhs. He raised the lowest people of society to the highest rank of manhood and heroism. He built up traditions of joyous and successful living. He set various noble examples of heroism, self-reliance, sacrifice, creative, action-devotion, love, service and optimism. He made unique sacrifices for humanity and motherland. He established principles of democracy, the spiritual socialism, brotherhood of man and fatherhood of God, Simran and Sewa with the spirit of a zealous self-missionary.

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## **Guru Gobind Singh And Equality of Mankind**

Guru Gobind Singh believed firmly that there was but one universal life in the unlimited expanse of the whole world and that it was being led by Absolute God Himself. He also had firm faith in the fact that the whole nature was his shrine, play, image, manifestation and workshop and that man was His own representative, self, comrade and son. The Guru certainly affirmed that all men were equal, regarding inherited rights of life because their father was one common God and their mother was one common nature.

Undoubtedly the Guru believed in the Unity of God-head and hence he had an unshakeable faith in the fatherhood of God, brotherhood of man and motherhood of nature. He preached openly that one God pervaded all men brimfully and lived through them. His cosmic life is His highest manifestation. So all men are equal members of His commonwealth and hence they have equal rights for the enjoyment of beauties, colours, gifts and joys of life and deserve to have the equal opportunities for progress and self-fulfillment.

The Guru's belief in unity and equality of mankind rested on the principle of Unity of God-head and he has given expression to it in a Song quite clearly.

“Just as innumerable particles of fire rise from the cosmic source of fire, and after performing their individual functions ultimately merge into it; just as numberless atoms of dust rise from the earth and after doing their respective work get identified with it; And just as countless drops of water rise from the sea and after playing their assigned part of life become one with it in the end; similarly bodies and souls of all beings form one cosmic life and after their due manifestation and evolution finally get integrated into it.” (D.G.P 19)

This song of the Guru proves clearly the truth that One God alone is the Origin and ultimate Destination of all human beings. So they are all equal in His eyes in all respects of self-expression and self-perfection.

Predecessors of Guru Gobind Singh, especially Guru Nanak and Guru Arjan Dev also believed unshakably in equality of mankind and their this cosmic belief, too, rested on the unity of Godhead.

The highest religion of Yoga is to establish harmony with all human beings in spirit of comradeship (Guru Nanak – Japji 28 )

All mankind is one; God is near to us in his manifestation of nature and man. O Ye, do not think that He is far away. (Guru Nanak – Onkar 5)

All men are originally high; none of them is low at all; Surely one God has created the personalities of all human beings; and it is His light alone which pervades their three worlds of body, mind and soul. (Guru Nanak – G.G.P. 62)

The real yogi is he, indeed, who cultivates unity of outlook and regards all men as equals (Guru Nanak – G.G.P. 6)

God is surely one but He appears to be many in the forms of His nature and men (Guru Arjan Dev – Sukhmani).

Guru Gobind Singh, too, cultivated unity and uniformity of vision and outlook and regarded all men, their nations, religions, cultures, physical combinations of elements and languages as equal and taught equal respects for all of them as they were the very manifestations of one God who was blossoming His own energies and beauties in them for self-enjoyment. The Guru's famous song with regard to this universal conception is this:-

The temple of the Hindus and the mosque of the Muslims points but to one Reality. The Hindu and the Muslim prayers aim at realization of one God alone. All humanity is one and hence all human beings are equals. But unity is under multiplicity according to God's will. God's devils Jachas, Gandhrvas, Hindus and the Muslims are but the different garbs of the various countries worn by the different people. All human beings have ears, eyes bodies and languages equally.

In the constitution of all men there is the same combination of earth, air, fire and water. God is both Allah of the Muslims and formless Reality of the Hindus. The Koran and the Puranas mention universal

truths of one God alone; One is the internal spirit of all; And one indeed is His outward expression. (Dasam Granth – P.19 )

In another song, the Guru says “Manas ki jat sabhe Ek Hi Pahichanbo.” It means that all men belong to one caste or personality and that is God Himself. This idea of the Guru also shows obviously that all men are equal in all respects because they are the equal members of God's cosmic family.

The equality of all mankind was not a mere theoretical belief with the Guru but it was a practical realism with him, and he took concrete steps strongly to actualize it among his followers.

Here are his twelve main principles for building a creative, progressive and spiritual society of free, strong and healthy individuals on the basis of the accumulative wisdom, love, unity and equality of God, man and nature – the three constituents of universal life:-

### **Absolute God**

The Guru surely saw one God in all human beings equally. There are many incidents of his life in support of this fact; but the following five of them are prominent:

- (i) When pundits of Kashmir and Benaras came to Guru Tegh Bahadur and requested him to protect them from cruel imperialism of the Mughal rulers who were converting them to their religion by force. Guru Gobind Singh asked his father that they should see the suffering God in them, and do everything possible to save their Dharma. The Guru agreed with his son, and offered his life for the sacred cause of the afflicted human beings.
- (ii) During the Mughal seize of Anandpur a complaint was lodged with the Guru against a Kanhaya who the Sikhs said was a traitor because he gave water to the thirsty soldiers of the enemy to refresh them. The Guru called Bhai Kanhaya and asked him to explain his conduct. He said that he saw but one God in all men irrespective of their caste and creed and hence regarded them all as equals. And when God came to him in the shape of thirsty men, how could he refuse Him a drink ? The Guru was

pleased much at this answer of the Bhai Kanhaya, called him an ideal Sikh and also gave him ointment for dressing the wounds of all the wounded soldiers irrespective of their party or colour, to become a still better social worker and a true servant of God.

- (iii) Once a great Pandit of Benaras came to Anandpur to conduct the Guru about spiritualism. At night he stayed where the Guru rested and found him heaving cold sighs and tossing restlessly on bed. In the morning he wished to take leave of him without the desired consultation. The Guru asked him the reason for his early departure. He said when the Guru could not sleep soundly at night himself, how could he give him guidance for achieving spiritual peace. He asked the Guru the reason for his unrest. The Guru said that in a country where under foreign imperialism, communalism, religious fanaticism, exploitation and oppression were so rampant, where there was no social sense, and humanism in the real sense, where they were being treated as mere slaves, where the honour of their women was not safe, where God was not seen in man and nature but was expected to be seen in other worldly heavens and where God was not seen in man and nature but was expected to be seen in other worldly heavens and where their very religion and culture were in danger of being finished, how could there a Unitarian and humanist like him sleep a sound sleep at night.
- (iv) Once a Sikh, who was a Kalal stood outside a Gurdwara, when the Kirtan was being recited inside. The Guru went to him and asked him why he had not joined the Kirtan. He said because he was a Kalal, an untouchable. The Guru embraced him and said: “You are not a Kalal– the untouchable. You are but a Guru ka lal – the very son of God the Guru. Have no low idea about yourself. Respect one universal God that is within you. Come into the Gurdwara, join the Kirtan and be one of us. Ever remember that we all men are equal members that we all men are equal members of God’s universal family.” The Guru himself brought him inside among the shouts of Sat Sri Akal – God is

truth and truth is immortal – which the Sikh assembly raised so joyously.

- (v) Once a Rangreta, who had low opinion about himself, did not join the Guru’s community kitchen and stood outside. The Guru asked him the reason for his strange behaviour. He said that he was a rangreta – a very low class fellow – so he had thought it proper to remain outside. The Guru caught him by the hand and brought him into the langar saying; “O dear one ! you are not a rangreta or low class fellow; you are but a Guru ka Beta– the very son of God, the Guru. Do not be afraid, Shed all low ideas about yourself. Believe firmly that men are all equal and you are in reality as great as any one amongst us.”

### **Spiritual Communism**

Guru Gobind Singh’s three great principles of Deg, Teg and Fateh Constituted the very basis of his spiritual communism. By Deg, he meant that all means of livelihood must belong to all men equally and they should be provided to them on socialistic basis. By teg, he meant that weapons of war and administrative powers must belong to all men equally and must be exercised on the basis of common manhood and universal nationality of God and by Fateh he meant that all victories of mankind in all spheres of life should belong to God and His Dharma and be dedicated to Him and Him alone.

### **Community Kitchen**

The Guru devoted a great attention to the honest working of the community kitchens at Anandpur especially where he had set up a democratic Government. Under his instruction and guidance even milk, butter and sweet dishes were served in them. They were under charge of pious men. He often visited them in the garb of a hungry man to see that they were being run properly. Once he attended them one by one for this purpose. But he found only the community kitchen of Bhai Nand Lal– the great scholar, philosopher and a Persian poet of great renown, in a proper working order.

In the afternoon he called the men in charge of the kitchens and narrated to them the result of his test of them. Then he said to them:

“The system of our community kitchens to which all men and women are welcome, irrespective of caste and creed, is a great remedy for many of our social and religious ills. It gives us practical lessons of equality of all men. It removes the evils of casteism and untouchability which have made us nationally so weak. It helps us in the cultivation of emotional and cultural integration. It teaches us to see God in the hungry, in the poor and in the needy and serve him in all humility. So do not neglect the sacred task of keeping it in efficient order ever.”

### **Daily Attendance**

The Guru often impressed on his Sikhs the necessity of attending the Gurdwaras daily with these words: “The ultimate aim of a Sikh’s life is to make himself a shrine of God or Gurdwara. For the realization of this purpose it is our duty to attend the Gurdwaras daily which are open to all men and women of all cults on all sides and provide us with emotional, spiritual, cultural, intellectual, moral and physical foods to enable us to adopt name-values and become useful and genuine lovers of God and man.

### **World Citizenship**

The Guru believed that to realize the real aim of Dharma, culture and education, all men should become good and noble citizens of the whole world which was nothing but God’s own shrine. But to realize this aim they must attune themselves to God harmoniously through the adoption of His will because He was the sole Dweller of all the world.

### **Universal Love**

The Guru says in a song: “I speak the truth when I say that only those men realize God who love Him.” But by love of God he meant the love of nature which was His very play; the love of man who was His very son; the love of great principles which were His very attributes and love of life which was His own self. He further said that love to be genuine must be characterized by unity of outlook, wisdom, purity, beauty, justice and Dharma.

### **Karam yoga**

By Karam Yoga the Guru meant practical life of creative, constructive, progressive and selfless action which was inspired by the

very wisdom, love, guidance and grace of God. He said that to be a Karam Yogi one should regard all men as equal, see one God in them and serve them disinterestedly.

### **Kingdom of God**

The life mission of the Guru was to establish the Panch Raj of Guru Nanak’s conception in India which meant a democratic socialism or kingdom of God. He wanted to free India politically, socially, religiously and economically and give its people the dignity and honour of independent people irrespective of religion and race.

By changing the Sikh Sangat into the Khalsa Panth, he set himself to eradicate the systems of political imperialism, religious fanaticism, social injustice, communalism, atheism and exploitation.

He was a prophet of peace by nature but war was thrust on him by the imperialists of the time, represented by Mughals, Rajput Hindu Rajas and communal bigots. He fought against his enemies in self defence only like a true saint-soldier and never used any means which were against true principles of humanism and Dharma. He was certainly victorious in twelve out of the fourteen battles he fought. Had he so wished, he would have carved a state for himself, but he had no selfish motive before him.

He took up sword no doubt, but his sword, as he said so clearly, was but the symbol of divine heroism, was inspired simply by wisdom and grace of God, love of mankind; and principles of patriotism and humanism and was to be used in the war of Dharma for common good only when no alternative of non-violence could serve the purpose of self-defence.

By his revolutionary spirit, he raised the fallen, the oppressed, the untouchables and the so-called low-born fellows to the great heights of heroes and knights and made them feel in tune with whole of the mankind and its greatness.

As a true national hero, he won the true love and co-operation of all the true and national-minded Hindus, Sikhs and Muslims who certainly sided with him in the war of national emancipation.



He helped Bahadur Shah in the war of succession because he promised him to strengthen the Hindu-Muslim unity and to establish a non-communal Government at the centre.

Surely his national flag whom he called Nishan Sahib represented five vernal colours of truth, grace, Name meditation, creative action and spiritual enlightenment– the divine attributes which surely give saint soldiers edifying help in establishing the kingdom of God on earth.

### **Cosmopolitan Outlook**

The Guru had a universal outlook of life. He was a true nationalist with international sympathies. He taught by example and precept that the real individuals and societies were those who regarded collective literature, wisdoms, arts, sciences languages, cultures and philosophies of all the world as their common property believing that they originated from the common source and, being inspired by unity and equality of God and man, tried to promote them to the best of their ability to usher in an era of common living and cosmopolitan outlook.

The Guru was a man of unique personality. His body, and soul were highly evolved. He was a great prophet, poet, patriot, scholar, warrior, socialist, karam yogi and a great man of sacrifice, wisdom, love and creative action.

### **The Khalsa Creed**

By Khalsa the Guru meant pure men and women who were wholly and solely dedicated to God and lived a practical life of sewa and simran. He himself was a typical Khalsa or ideal saint-soldier. He surely announced that the Khalsa as a true Indian must live up to the following ideals:- Verily he is the true Khalsa who remembers the living reality day and night constantly, who believes in one and one God only, who brims with love of God and man, is full of self reliance, and shakes off the diseased system of the dead past connected with places of escapism and irresponsibility altogether, who regards God's religion as the sole essence of truth, charity, kindness, austerity and self-control, who completely rids himself of the impurity of dualism, atheism and ignorance, and who evolves the perfect light of divine name in his life.'

### **Prayer**

The Guru had an unshakeable faith in the sure efficacy of the regular prayer of God. He has sung many songs of true prayer. But his song of congregational prayer is unique. It is sung collectively in the Gurdwaras daily and at its end it is said "Nanak Nam Chahrdi Kala, Tere Bhane Sarbat Ka Bhala." 'O God in honour of our beloved Nanak; Give us the art of rising in Thy name optimistically; Make us follow Thy will; And enable us to work for the common welfare of all the men of the world.

Verily, this prayer is the very essence of Guru Gobind Singh's philosophy of life.

*Published in Spokesman Nov; 1967*

## Appendix

### 1. List of Books of Prof Harnam Dass published in English

- (i) Guru Nanak's Philosophy of Divine Life.

### 2. List of Books of Prof. Harnam Dass (Unpublished) in English

- (1) The Art of Successful Life  
(2) The Aim of Life according to Jap Ji  
(3) The message of Gita  
(4) The message of Quran

### 3. List of Books of Prof. Harnam Dass published in Punjabi

- |  |  |
|--|--|
| (a) Amio Ras                             | Poetry, Published by Guru Nanak Publication Ambala Cantt, 1953 |
| (b) Gita Amrit                           | (2nd Edition) Udan Publication Mansa 2001                      |
| (c) Buddh da Dhampad                     | Punjab Language Department, Patiala, 2001                      |
| (d) Sadachar da Marg (3rd Edition)       | Udan Publication Mansa 2001                                    |
| (e) Japuji Parmarath te Sadachar da Marg | Lokgeet Parkashan Chandigarh, 1995                             |
| (f) Jaagdian Jotan                       | Guru Nanak Publication Ambala Cantt, 1956                      |

### 4. List of Books of Prof. Harnam Dass in Punjabi (Unpublished)

- |                     |        |
|---------------------|--------|
| (i) Preet Vigas     | Poetry |
| (ii) Preet Pargas   | do     |
| (iii) Ruhani Rishma | do     |
| (iv) Amrit Sunehe   | do     |
| (v) Japji Amrit     | do     |

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|-----------------------------|-------|
| (vi) Gita Darshan           | do    |
| (vii) Preet Amrit de Hulare | do    |
| (viii) Arshi Jhakian        | do    |
| (ix) Chanan Rishma          | do    |
| (x) Harinam Sangeet         | do    |
| (xi) Sidh Gosti             | Prose |
| (xii) Adarsh Sant Sipai     | do    |
| (xiii) Sant ka Marg         | do    |
| (xiv) Ruhani Badshah        | do    |
| (xv) Man tun jot sarup hai  | do    |
| (xvi) Japji Darshan         | do    |
| (xvii) Jap te Simran        | do    |

### 5. List of Articles of Prof. Harnam Dass Published in Spokesman Weekly, Delhi.

- |  |                            |
|--|----------------------------|
| 1. Guru Nanak's Conception of Divine Devotion      | Guru Nanak Number, 1954    |
| 2. Guru Nanak – A Patriot                          | Guru Nanak Number, 1955    |
| 3. The Cult of Saint Soldiers                      | Guru Nanak Number, 1966    |
| 4. Guru Nanak – A Unique Saviour of the Hindu Race | Guru Nanak Number, 1957    |
| 5. Divine Incarnation                              | Guru Gobind Singh No. 1955 |
| 6. Kingdom of God                                  | Baisakhi Number, 1957      |
| 7. Unity of God-Head                               | Guru Gobind Singh No 1957  |
| 8. Divine Name and its Realization                 | 19th June, 1961            |
| 9. Sikhism and Buddhism                            | Anniversary Number, 1965   |
| 10. Colours of Divine Spring                       | 28th September, 1955       |
| 11. Non-Violence and Violence                      | Anniversary Number, 1963   |
| 12. Martyrdom of Guru Teg Bahadur                  | 1st December, 1954         |
| 13. Guru Arjan Dev – As a Yogi                     | 9th June, 1954             |
| 14. Vedant and Sikhism                             | Anniversary No. 1962       |
| 15. Honour of Life                                 | Baisakhi No. 1955          |
| 16. The Dharma and Politics of the Sikh Gurus      | 10th Anniversary Number    |

17. Guru Nanak Dev – A strong opponent of Imperialism	Guru Nanak Number, 1957
18. Guru Nanak and Islam	Guru Nanak Number, 1962
19. Sikhism and War	Guru Gobind Singh No1963
20. Arya Samaj and Sikhism	Guru Nanak Number, 1963
21. The Sikhism and Jainism	Guru Nanak Number, 1964
22. Divine Victory of Life	Guru Gobind Singh No1955
23. Guru Gobind Singh – A Great National Hero	Guru Gobind Singh No1960
24. The Khalsa Panth	Baisakhi Number, 1961
25. The Prophet of Universal Love	Baisakhi No 1962
26. Sikhism and Spiritual Communism	Baisakhi No 1963
27. Guru Nanak's Philosophy of Vegas	Guru Nanak Number, 1960
28. The Divine Master and His Message	Guru Nanak Number, 1953
29. The Sikh Gurus and the Real Spirit of Islam	10th December, 1956
30. Sikhism and Brahmanism	Baisakhi Number, 1965
31. Unique Personality and Work of Guru Gobind Singh	Guru Gobind Singh No1967
32. Guru Gobind Singh's Equality of Mankind	Baisakhi Number, 1967
33. A Divine Personality	17th June, 1953
34. Sikhism and Humanism	Independence Number 1956
35. Guru Gobind Singh –The Ideal Saint-Soldier	Guru Gobind Singh No1956
36. Optimism of Spirit	Baisakhi Number, 1956
37. Divine Instructions in Sikhism	Baisakhi Number, 1959
38. True Spirit of Sikh Dharma	Guru Gobind Singh No1960
39. Philosophy of Taking Refuge with God	Anniversary Number, 1964
40. Perfection of Life	Anniversary Number, 1964
41. Kingdom of God	Baisakhi Number, 1957

42. Divine Incarnation	Guru Gobind Singh No1957
43. Guru Nanak Prophet of Universal Love	Guru Nanak Number, 1970
44. Guru Gobind Singh's Ideology of Spiritual Communism	Guru Gobind Singh No1971
45. Guru Nanak and Yoga Cult of Guru Gorakh Nath	Guru Nanak Number, 1965
46. Practice of God's presence	Anniversary Number, 1966
47. Guru Arjan Dev's Conception of Divine Devotion	Guru Arjan Dev No. 1965
48. Hinduism and Sikhism	Baisakhi Number, 1964
49. Religious Tolerance	10th December, 1964
50. Guru Gobind Singh and equality of Mankind	Nov. 1967
51. Guru Nanak's Conception of Nam Yoga	
52. Guru Arjan Dev's Conception of Divine Devotion	

#### 6. List of Articles of Prof. Harnam Dass published in Sikh Review, Calcutta

1. The Colours of Divine Spring	September, 1955
2. Desirelessness in Desirousness	May, 1957
3. Philosophy of Sword	Sept-Oct, 1957
4. The Aim of Human Life	Nov. 1957
5. Guru Nanak's Philosophy of Divine Hukam	Nov. 1957
6. An Ideal Sikh	Jan. 1956
7. Living Salvation	February, 1956
8. Guru Nanak's songs of Babarwani	November, 1967
9. Practice of God's Nearness	March, 1959
10. Glimpses of Bhai Vir Singh	September, 1956
11. Living Martyrdom	September, 1956
12. The Sword that guarded the Spirit	
13. Islam and Sikhism	January, 1967
14. Guru Nanak's thoughts on Education	

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|-----------------------|------------|
| 15. Conception of Man | May, 1972  |
| 16. Ideal Humanism    | July, 1971 |

**7. List of Banis Translated in English by Prof. Harnam Dass  
(Unpublished)**

- (i) Translation of 700 selected verses of Guru Granth Sahib including some verses of Guru Gobind Singh
- (ii) Japji Sahib
- (iii) Asa-di-var
- (iv) Sukhmani Sahib
- (v) Sidh Gost
- (vi) Bavan Akhari
- (vii) Anand Sahib
- (viii) Bani of Guru Agand Dev Ji
- (ix) Patti of Guru Amar Dass Ji
- (x) Barahmah of Guru Arjan Dev Ji
- (xi) Rehras
- (xii) Kirtan Sohila
- (xiii) Bani of Kabir
- (xiv) Bani of Farid
- (xv) Slokas